B. II.
19 f

The Honourable
Charles Maynard Esqr.

Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

https://archive.org/details/b30529499_0002

O. h.

THE HISTORY OF PHYSICK;

From the TIME of

GALEN,

To the Beginning of the

Sixteenth Century.

Chiefly with Regard to

PRACTICE.

In a DISCOURSE

Written to

Doctor *MEAD.*

By J. FREIND, M. D.

PART II.

LONDON:
Printed for J. WALTHOE, over-against the *Royal-Exchange* in *Cornhil*, M.DCC.XXVI.

THE HISTORY OF PHYSICK,

During the Time of the

GALLEN,

In the beginning of the

Sixteenth Century.

(Being with Regard to

PRACTICE,

An DISCOURSE

Written by

Doctor M. A.

By J. Freind, M.D.

PRACTICE.

LONDON:

IN the Firſt Part of this Treatiſe I have ſhewn, what was the ſtate of Phyſick among the *Greeks*, and who were the chief writers of that nation. I muſt now look a little backwards, and take a view of its riſe among a barbarous, though a great people, the *Arabians*; a people, who by force, and a ſpirit of enthuſiaſm, carried their arms and their learning, over the largeſt part of the world, and made the moſt conſiderable figure in both thoſe reſpects for many centuries: notwithſtanding there is ſcarce any thing relating to their Hiſtory

ſtory to be found in the *Greek* or the *Roman* writers. And here indeed I am entring into a moſt confuſed and diſagreeable wilderneſs, where one may walk 'till one is tired, without being able to find the way out; and where one is always treading again and again in the ſame track, without having the pleaſure of any fine proſpect, or any great variety of landskapes to entertain the eye. However I muſt endeavour to give you the moſt exact deſcription I can of it; tho' in the beſt light, I doubt, it will look but like the picture of a deſart.

BUT before I proceed to any detail of their writers in Phyſick, it will, I think, be neceſſary to premiſe ſome account, how the *Greek* learning in general was firſt introduced among them.

I HAVE already mentioned the taking of *Alexandria* by the *Sarracens*, and the deſtruction of the celebrated *Library* there: and no doubt they met with the works of the old *Greek* writers firſt in this

this city, one of their earlieſt conqueſts, and the great ſchool and repoſitory for many ages of all learning, and eſpecially of Phyſick: as is evident not only from what occurs in the *Greek* writers I have recited, but from the remarkable encomium *Ammianus Marcellinus* gives of this place in the time of the Emperor *Valens*, that it was a ſufficient pretence for any one to ſet up for the practice of Phyſick, if he had had his education at *Alexandria*. Hiſtory tells us, that the famous library here was deſtroyed; and this was no more, than theſe *Arabians* us'd to do upon the like occaſions: for upon their conquering *Perſia*, not only the books concerning natural philoſophy and the idolatrous religion of that country were burnt by the command of the *Mahometan* Chaliph, but the very letters peculiar to the *Perſians* were deſtroyed. In the ſame manner they extinguiſh'd all the remains of former learning in *Africa*, when they

firſt took poſſeſſion of it: much like the havock, which the *Goths* made in the monuments of learning, upon their being maſters of *Italy*. Notwithſtanding this was the uſual proceeding of theſe barbarians, it is ſtill probable, that the writings of the old *Greek* Phyſicians might be ſpar'd, merely becauſe they treated of Phyſick; the deſire of health being as ſtrong in the *Arabians*, as in other people: and theſe books affording the greateſt helps towards it, and containing beſides nothing, which interfer'd with the law of their great Prophet, might I ſay be one reaſon at leaſt of their being preſerved. And *Abulpharagius* ſeems to give ſome countenance to this opinion, as we ſhall ſee by ſome particulars he has left us in the Hiſtory of *Almamon*. There will ſtill appear a ſtronger authority for reaſoning this way, if we ſuppoſe the manuſcript treatiſe in the *Bodleian* library concerning *Prophetical Medicine* has any foundation of truth to ſupport it,

an

an account of which we may ſhortly expect from the learned Mr. *Gagnier*. This tract informs us, that *Mahomet* himſelf was very well verſed in the knowledge of Phyſick, eſpecially that part which is founded upon experience, and goes under the name of *Empirical*, which had always been practiced among the *Indians* and *Arabians*; and that he collected a book of *Aphoriſms* containing the chief precepts of this art. And if ſuch a tradition prevailed, that the Prophet himſelf had ſo high an eſteem of Phyſick, no doubt his diſciples and ſucceſſors followed him in this as well as in his other opinions.

ADD to this, that in the deſtruction, great as it was, of the *Alexandrian* Library, there can be no diſpute, but that many manuſcripts were preſerv'd by *Joh. Grammaticus*, and other learned men, who were there reſident at that time; and ſo were tranſcribed and diſperſed into more private hands, as it happened

at the ſack of *Conſtantinople*; at which time the *Greeks*, tho' late, communicated their knowledge and their language to the *Weſtern* parts of *Europe*. Their books were immediately tranſlated into *Latin*, and in a great meaſure made up the learning of the fifteenth century. Yet nothwithſtanding all the devaſtation which the *Turks* made at the taking this City, *Busbequius*, above a hundred years after, collected a great number of very valuable manuſcripts, eſpecially in *Phyſick*, which he purchaſed chiefly there, and mark'd with his own hand, as *Lambecius* obſerves, and which are now the ornament of the Imperial Library at *Vienna*.

But to whatever cauſe it might be owing, the *Greek* learning in ſome meaſure, eſpecially the *Greek* Phyſick, was ſtill preſerv'd: all *Ægypt* ſtill obſerved the *Æra* of *Alexander*; and it was not till *A. C.* 718, that the *Chriſtian* ſcribes were commanded to uſe the *Arabian* com-

putations

putations both in their years and in their arithmetick, in the reign of *Alwalid*. The ſchools of *Phyſick* were kept up at *Alexandria* for ſome time, tho' Mr. *Renaudaut* will not allow it: for *Abulpharagius* gives us an account of *Theodunus* and *Theodocus*, eminent Phyſicians and Profeſſors, about the cloſe of the *ſeventh* century, who by all circumſtances, as far as we can judge, were *Alexandrians*: the diſciples of the laſt we find reach'd as far as 754, when the houſe of *Abbas* was advanced to the Empire. *Abi Osbaia*, who has writ the lives of ſeveral Phyſicians, not yet printed, is more particular: and in ſpeaking of *Elkenani*, tells us, that he was a *Chriſtian*, and was appointed publick Profeſſor of Phyſick in that city; that afterwards by the perſuaſion of the Chaliph *Abd'il Aziz* he turned *Mahometan*: and then in the year 721 theſe publick ſchools were removed to *Antioch* and *Harran*, and from thence the ſtudy of Phyſick was propagated

into other parts of the *Sarracen* Empire. However the hiſtory of thoſe times informs us, that this ſcience was cultivated even later at *Alexandria*; inſomuch that about 800, the *Patriarch* of that place, became ſo famous for his skill in Medicine [a], that he was ſent for by the Chaliph *Raſhid*, the fifth of the line of *Abbas*, to cure one of his favourite Miſtreſſes.

THERE is no doubt but the firſt verſions of the *Greek* authors were in the *Syriack* tongue; for the *Syrians* were better ſcholars and generally *Chriſtians*. Accordingly we find that *Aaron* [b], the Preſbyter, an *Alexandrian*, who liv'd in the time of *Mahomet*, about 622, wrote *thirty* books, collected chiefly from the *Greek*, which he called the *Pandects* of Phyſick, in that language. By the help of theſe *Syriack* Verſions the *Arabians* came by degrees to be acquainted with

---

a Elmacen. Sarracen. Hiſtor. *p.* 123. *b* Abulpharag. 99.

the

the writings of the *Greeks*. The firſt tranſlator [c] upon record, who attempted any thing in their tongue, was *Maſerjawaihus* the Phyſician, a *Syrian* and a *Jew*, who about 683 made an *Arabick* interpretation of theſe *Pandects*. And indeed moſt of the ſucceeding interpreters follow'd his example, and tranſlated from the *Syriack*, and not from the *Greek*. Some time after, *Almanzor*, the ſecond Chaliph of the houſe of *Abbas*, was a great encourager of learning, particularly of Aſtronomy, and in the year 767 built the city of *Bagdad* [d]; a ſituation he pitched upon at the perſuaſion of the *Aſtrologers* [e], which was indeed ſo beautiful, that it was immediately made the reſidence of the *Chaliphs*. *Almanzor* being very ill, ſent for *George Bactiſhua* [f], an *Indian* Phyſician, and a Chriſtian, very eminent beſides for his skill in the *Perſian* and *Arabian* tongue,

---

c Id. 127. *d* Id. 141. *e* Elmacen. 124. *f* Abulph. 143.

who

who at his desire translated several books of Physick. He was bred and liv'd at *Jondisabur* or *Nisabur*, the capital of *Chorasan*, built about *A. C.* 272, by *Sapores* King of the *Persians*, for the sake of his Queen, the daughter of the *Roman* Emperor *Aurelian*[f]: in which city, not improbably, the Art of Physick flourished from that time to this we are speaking of; for *Aurelian* in a compliment to his daughter, sent thither several *Greek* Physicians, who revived and propagated the *Hippocratical* medicine in the *East*. And hence it is perhaps, that most of the celebrated Professors in Physick among the *Arabians*, as *Rhazes*, *Haly Abbas*, and *Avicenna*, were educated in these more *Eastern* Parts of *Asia*. *George* was treated with great civility and kindness by *Almanzor*, and when upon the account of his ill health he was desirous of returning to his na-

[f] Abulphar. 82.

tive

tive country, he was ſent home with great honours, and a reward of *ten thouſand* Aurei. This Art ſeem'd then to be taught, as it was in the time of *Hippocrates*, in particular Families; for this *George* had a Son bred up to the ſame profeſſion: and ſoon after there were three or four generations of the *Bachtiſhua's*, all famous for their experience in Phyſick; ſome of which tranſlated many Treatiſes in that way into *Syriack* and *Arabick*.

In the reign of *Almanzor's* Succeſſor, *Almodhi*, *Theophilus* of *Edeſſa*, a *Maronite* and a famous *Aſtronomer* [g], is ſaid to have tranſlated the *Iliad* of *Homer* into *Syriack* very elegantly.

Raſhid, who began his Reign in 792, beautified *Bagdad*, by erecting ſeveral *Moſques*, and ſetting up publick ſchools there: and it was a cuſtom, which prevailed ever after among the *Mahome-*

g Id. 147.

tans,

tans, that wherever they built a Moſque, they founded an Hoſpital and a College at the ſame time: as we find they did upon their eſtabliſhment in *Spain*, at *Granada* and *Corduba*. In this new-erected City of *Bagdad*, where the *Syriack* was the native tongue, *Meſue* a *Syrian*, was an eminent Profeſſor, and ſoon had a great number of Diſciples; and accordingly was employ'd by that *Chaliph* and his Succeſſors, for above *forty* years, in explaining and intepreting the old Phyſicians. However, we may gheſs at the ſtate of Phyſick in this time, by a ſtory we find in *Elmaceni*[b]; that when the Chaliph *Raſhid* was ſeiz'd with an *apoplectick* Fit *A. H.* 180, and the Phyſicians were called together to conſult what to do, the ſon of *Backtiſhua* (probably of *George* juſt now mentioned) an ingenious young Phyſician, propoſed *bleeding*. *Mahomed Ala-*

b Hiſt. Sarrac. p. 122.

min,

min, *Raſhid*'s eldeſt ſon, proteſted againſt it; but *Almamon* the youngeſt, interpoſing and ſaying, ſince the Phyſicians give him over, and unanimouſly are of opinion that he will die, what hurt can there be in *bleeding*? perhaps he may recover by it; and without it he muſt certainly periſh. He was accordingly let blood, and immediately recover'd, and from that time had a greater fondneſs for *Almamon*, and conſtituted *Backtiſhua* his Phyſician with the annual ſalary of a hundred thouſand Drachms. We ſee how raw theſe Phyſicians were in the *Greek* learning, and how the vulgar notion run againſt *bleeding*: but as the judgment of this Phyſician was perfectly right upon this ſudden occaſion, it may afford us a proper reflexion, and put us in mind, how much upon the watch we ought to be in ſome caſes of extremity, not to neglect the only remedy, which poſſibly can be of any uſe, and without

which

which all other applications muſt be in vain.

By the way we may learn from hence, that the doctrine of *Predeſtination*, which ſo much prevails among the modern *Turks*, did not make any deep impreſſion upon the minds of this people in theſe early times: the ſequel of this hiſtory will let us ſee, that they were far from thinking the term of life fixed, and that as they never neglected to make uſe of all human means to prevent or cure diſeaſes, ſo accordingly they gave as great encouragement to the Profeſſors of this Art, as ever any nation did.

The next Chaliph but one to *Raſhid* was his ſon *Almamon*, who liv'd to *A. C.* 840, and did more than all his predeceſſors towards reviving and propagating all ſorts of learning. *Abulpharagius*[i] gives a particular account of it

---

i 160.

thus:

thus: the *Arabians* in the beginning of *Mahometaniſm*, ſcarce applied themſelves to any ſtudy beſides that of cultivating their own language, and underſtanding their own law, except *Phyſick*, which, tho' known to a few, was approved of by the generality, becauſe it was of univerſal advantage to mankind: (but this was all *Empirical*, till they came to be acquainted with the *Greek* authors.) This was the ſtate in regard to learning under the *Omniades*, who had reigned for about 91 years: but when God had raiſed the race of *Abbas* to the throne in 754, they were rouzed a little from their ſloth, and awaken'd out of that ſtupid way they had long indulged themſelves in. The firſt who ſhew'd any regard to the Sciences was *Almanzor*, (as we obſerved before) who not only had great knowledge in the law, but applied himſelf to the ſtudy of natural Philoſophy, and particularly Aſtronomy. But the ſeventh Chaliph

of

of that line, *Almamon*, perfected what his progenitor *Almanzor* had begun, and endeavouring to procure the works of the learned from their proper places, he interceded and prevailed with the *Græcian* Emperors to ſend him all the books in Philoſophy which they had; and getting the beſt interpreters he could, he ordered all thoſe books to be tranſlated, and gave all the encouragement he could for others to read, and to ſtudy them; inſomuch, that he would often be delighted with hearing the lectures and diſputations himſelf: ſo zealous was he to improve natural knowledge, and the powers of the rational faculty, and would not content himſelf with the ſtudy of mechanical arts, as the *Chineſe* and *Turks* did. He ordered inſtruments to be made in order to take obſervations of the Stars; which the Aſtronomers did in the Province of *Bagdad*, and in Mount *Caſius* near *Damaſcus*. Several of theſe Aſtronomers wrote

wrote upon theſe ſubjects, particularly *Alfraganius*, the author of an introduction to Aſtronomy, which comprehended all the rules laid down by *Ptolemey*, in very good language, and with a very clear explanation. So little did the *Mahometan* religion encourage ignorance, or forbid the uſe of letters at that time, as it does now.

NOTWITHSTANDING this progreſs in learning, which we ſee was taken intirely from the *Greeks*, it does not appear, that the *Greek* language was well underſtood 'till *Honain*'s time, in the reign of *Almamon* about 840. *Honain* was a Chriſtian, born at *Hira*; and being rudely treated by *Meſue*, left *Bagdad* and retired into the *Græcian* territories, where he ſtaid two years, 'till he was an intire maſter of the *Greek* language, and had made a great collection of all the philoſophical Books he could meet with: then he return'd to *Bagdad*, and after a little ſtay there he went into *Perſia*, where at *Baſora* he learnt the *Arabick*

tongue to a great perfection: after which he came and ſettled at *Bagdad*, in high reputation, being well skill'd in both languages, and chiefly employ'd himſelf in tranſlating the writings of the *Greeks*, and among the reſt the ſeven books of *Paulus*. He was beſides well skill'd in the *Syriack*, and made many Tranſlations, particularly of phyſical Books, in that language. He was by Eminence upon this account, call'd, the *Interpreter*: and was reckon'd to excel as much in this way, as the famous *Sergius*, ſo greatly commended by *Agathias*, in the time of *Juſtinian*. *Abi-Osbaia* tells a ſtory, that *Almamon* ſaw in a dream an old man, who call'd himſelf *Ariſtotle*; upon waking, he ask'd, who *Ariſtotle* was; they told him, he was one of the moſt celebrated Philoſophers among the *Greeks*; upon which he deſir'd *Honain* to tranſlate his Works into *Arabick*; and us'd to give him as much gold for every piece he tranſlated, as the book weigh'd. By the account of

this

this author, *Honain* liv'd to a hundred years; for he was born *A. H.* 164 and dy'd in 264. The ſame writer has a partiuclar chapter, wherein he treats only of tranſlators: he ſets down the names of *forty-ſix*, who tranſlated the *Greek* Phyſicians into *Arabick*, but prefers *Honain* to all the reſt, whoſe tranſlations indeed continued in vogue ever after. His ſon *Iſaac* and his nephew *Hobaiſh* applied themſelves to the ſame ſtudies, and 'tis to his family we chiefly owe the *Arabick* verſions of *Hippocrates*, *Ariſtotle*, *Euclid*, *Ptolemey*, and *Galen*.

BUT how ill theſe and all the reſt of the *Arabick* tranſlations were performed, and of how little uſe they are either to explain or reſtore the *Greek* text, the very learned Mr. *Renaudaut* fully informs us in the *two* Epiſtles, which [k] *Fabricius* has publiſh'd: and I believe one may venture to affirm, that the *Arabian* lear-

[k] Bibliothec. Græc. 2. 24. 6. 6.

ning, however magnified by their own nation and by ſome *Europæan* moderns, was intirely deriv'd and borrow'd from the *Greeks*: and this race of men was ſo far from making great improvements in any ſcience, that whatever they tranſlated or imitated was rather made worſe.

But becauſe this is a ſubject, which has occaſion'd great conteſts among the learned, it may not be amiſs to take a ſhort view, how far this nation carried their enquiries either in Aſtronomy, Mathematicks, natural Philoſophy, or Phyſick. As to *Aſtrology* indeed, we muſt allow them in juſtice as much skill as our moderns can boaſt of, all of them being equally ignorant of futurity: this art or rather impoſture was always, and is ſtill, much in vogue all over *Aſia*, and eſpecially practiced among the *Arabians*; who pretended to a great inſight into the ſecret influences of the Stars, the conjunction and oppoſition of the Planets, tho' they knew little either of their cauſes,

ſes or effects. And this humour ſo far prevail'd, that we read of *Aſtrologers* being ſometimes join'd with Phyſicians in conſulting about the cure of a diſeaſe. But to come to their *Aſtronomy*, it is true *Ptolemey*'s *Almageſt* was tranſlated, tho' few or no new obſervations were added by them; whoſe boaſted knowledge ſeems to reſemble that of the ancient *Chaldæans*, very famous indeed in the oriental Hiſtories for their exact obſervations of Eclipſes, and the courſe of the Planets; but yet it does not appear that they made any ſuch progreſs in that Science, as the *Greek* Aſtronomers did after. *Hipparchus*, 130 years before *Chriſt*, calculated the Eclipſes of the ſun and moon for 600 years: upon whoſe obſervations *Ptolemey* founded his great conſtruction. *Hipparchus* obſerv'd 1022 ſtars, and aſſign'd to each of them their proper longitude and latitude. *Ptolemey*'s catalogue contains 1026; the *Arabians*, as we have ſeen, tranſlated his

works; and if they had carried their obſervations of this kind to any height, in proportion to the great encouragement the *Chaliphs* gave, and the great expences they were at, they muſt have made ſome new advances in this ſcience in regard either to their number or poſition. But we don't find that any thing like it appears in their language. Only the tables of the famous Chaliph *Vlugh Begh* are preſerv'd, which exhibit a liſt of 1017 fix'd ſtars: but how far ſhort does this come of our modern obſervations, eſpecially thoſe of the late Mr. *Flamſtead*, where we find he reckons up near 3000. Great things have been ſaid of the annals of the *Chaldæans* and *Aſſyrians*: but how little is preſerv'd of their antiquities? their celebrated *Æra* of *Nabonaſſar*, is of a later date than the *Olympiads* and even than the building of *Rome*, and much lower than the foundation of *Carthage*, which indeed is an Epoche more ancient than any of them.

If we trace theſe *Arabians* in their *Mathematical* ſtudies, we ſhall find they made ſo little improvement in what they received from the *Greeks*, that their verſions are ſo many alterations or rather adulterations of the text they tranſlated. *Euclid* was publiſhed in *Arabick* at *Rome* by the order of Pope *Sixtus* the Fifth; in this edition, the very method and order, which is ſo diſtinguiſhing a character of this author, are wholly inverted, and the propoſitions miſplaced. The ſphere of *Theodoſius* is likewiſe printed in that language; but *J. de Penâ* in his preface to it obſerves, that whoever compares the *Arabick* verſion with the original, will find a wide difference between the text, and the tranſlation: where the author has given but *ſix* definitions, the *Arabick* multiplies them into *fourteen*; and the whole work conſiſting of *ſixty* propoſitions, are there enlarg'd to *eighty*. The *Planiſphere* of *Ptolemey* has far'd no better: and from theſe few inſtances we

may eaſily perceive, what credit is to be given to the *Arabians*, in relation to the exactneſs of their other tranſlations, which are *generally* not only looſe and luxuriant, but far from being faithful. I ſay *generally*, becauſe I muſt except the verſion of *Apollonius*, made by *Thabe Ben Corah* about 900, and revis'd by *Naſireddin*, about 1280; and which our great Countryman, Dr. *Halley*, ſays, was ſo uſeful to him in his excellent edition of that author. But how much they perverted or interpolated the *Greek* originals, inſtead of rendering the preciſe ſenſe, ſufficiently appears by the many tracts of *Galen*, (at leaſt they are aſcrib'd to him,) which are pretended to be tranſlated from the *Arabick*, and which are not extant in the *Greek*. This liberty which they took in tranſlating, extended to all ſorts of authors, which came under their hands; and they alter'd, added, or ſuppreſſed at diſcretion. Their conſtant practice was

the

the ſame even in *Latin* writers: we have the teſtimony of *J. Leo* in this particular, who blames the *Arabians*, for receding from the *Roman* hiſtorians, when they pretend to tranſlate them, and do not obſerve the order and ſeries of facts, as they are laid down in the original, but only give the heads of them, by way of an abridgement, and adapt every thing relating to the *Chronological* part either to the *Perſian* Annals, or the *Æra* of the *Hegira*.

Natural Philoſophy has equally ſuffer'd by their verſions; but no part of it ſo much, as *Botany*: for tho' they are reputed to have done more juſtice to *Dioſcorides*, than to any other writer whatever, yet they have made ſo many miſtakes in interpreting his meaning, that many times one wou'd not think it was the ſame author, who wrote in *Greek*. Not only the names of *Plants* are confounded with others, which are very different in the *Arabick*; but there are

ſeve-

ſeveral, which are not at this day underſtood by the *Arabians* themſelves. *Surianus*, the tranſlator of *Rhazes*, very much complains of this confuſion, occaſion'd, as he thinks, by miſtaking the *Perſian* or *Arabick* letters. [l] Among ſuch miſtakes he reckons particularly the word *Talback*, which in *Perſian* ſignifies *Dates*; whereas that diligent and curious inquirer, *Kempfer*, in his book called *Amœnitates Exoticæ*, giving a large deſcription of this fruit and all the different denominations of it, takes no notice of the term mention'd by *Surianus*; and I believe if any traveller well skill'd in the oriental languages would compare the *Herbals* of *Rhazes*, *Haly Abbas*, or *Avicenna*, he would ſoon diſcern the difference of Denominations, not only among the old *Arabians*, but likewiſe among the modern: for the very names of ſuch ſimples, as they are ſet down

l Continent. p. 83.

in *Arabick*, are diſus'd, and unknown to the preſent natives of *Arabia* and *Perſia*: tho' it is hard to conceive how, in ſuch a living language, and which may vie with many dead ones, the common appellations of Plants could be loſt. And this may appear the more ſurprizing, ſince among our ſelves ſeveral *hundred* names of ſimples have been preſerv'd in the *Engliſh* tongue, and are the ſame with thoſe uſed by our *Saxon* anceſtors above a *thouſand* years ago.

As to other branches of *natural Phiſophy*, they took every thing as they found it from the *Greeks*: and even *Averrhoes*, the celebrated *Commentator*, and ſo renown'd among his own countrymen for his profound Science, who has written ſo many huge volumes upon *Ariſtotle*, has added nothing to the doctrine of that great philoſopher, but has only, as an interpreter, explained one place of his works by another: nay, he was ſo ſtrict an adherent to all

his

his notions, that with him he believ'd the world to be *eternal*. Even the Phyſicians, we may obſerve, in all the *Theory* of diſeaſes, embrac'd the maxims and opinions of *Hippocrates* and *Galen*, and propagated the ſame to poſterity, not indeed always in their true genuine ſimplicity, but often very much adulterated with their idle fictions, and intermixed with ſome ſubtil and unneceſſary ſpeculations of their own. However, the fundamentals of their Phyſiology in this point are exactly the ſame: and therefore the pains *Barchuyſen* has taken to repreſent the ſeveral Hypotheſes of the *Arabian* Phyſicians might well have been ſpar'd, ſince they neither differ in their notions among themſelves, nor indeed from their maſters, the *Greeks*.

To come now to the *Practical* Part of *Phyſick*, tho' that Art ſeems to have taken up its reſidence among them in the declenſion of the *Greek* empire, and in the midnight of the Church, when all

all learning was in a manner extinct, there was not any real improvement of it anſwerable to the pompous appearances they made. For tho' when they had made themſelves maſters of the *Greek* treaſures, we ſee by the Hiſtory of thoſe Times, they took great pains in the teaching and writing of Phyſick, and erecting publick ſchools for that purpoſe thoroughout their Dominions; and were ſo covetous of learning, that to do them juſtice, they made no ſcruple of ſtealing all they could: yet we ſhall find their chief care was to tranſlate or copy after the *Greek* Phyſicians; and indeed they did this ſo punctually, that conſidering what vaſt voluminous works they wrote, they ſeem to have added little in any proportion, which is material, to what they found in thoſe authors, One thing very obſervable, and very much to be lamented is, that there is ſcarce any thing of theſe antient writers remaining in the *Arabick* tranſlations (I

ſpeak

ſpeak of the *old* one's) but what is now extant in the *Greek* copies: except the laſt *five* books of *Galen de Adminiſtr. Anatom.* From which one may infer, that either the *Arabians* deſtroy'd all which they did not tranſlate, or what is more reaſonable to imagine, that what is now wanting, was loſt before their time; at leaſt deſtroy'd in the fury of their firſt incurſions: for, as has been obſerv'd, it was near one hundred and fifty years before they turned their thoughts even to this ſort of learning.

THIS ſhort narrative of the introduction of learning among the *Arabians*, is no more, than what was neceſſary to give us ſome general inſight into the ſtate of Phyſick in thoſe days. And tho' from what I have before remark'd, that the Phyſical Writers of this nation were *chiefly* copiers of the *Greeks*, it may ſeem to ſome an unneceſſary inquiry, yet the deſign I propos'd, in putting together

gether a connected Hiſtory of Phyſick from the time of *Galen*, would be very diſ-jointed and imperfect, unleſs an account of them likewiſe were given in its proper place. And the reader perhaps may with more reaſon expect ſuch an account, becauſe hitherto nothing of that kind has been attempted with the leaſt appearance of exactneſs. Beſides, notwithſtanding I confeſs that they ought to be rank'd under this character, as copiers *chiefly* of the *Greeks*, may not ſome particulars relating to medicine be found in them, which do not occur in the *Greek* Phyſicians? I believe, upon a compariſon, this will appear to be true in fact: and you will ſee that ſomething may be glean'd out of this ſett of writers, in the ſame manner as I obſerv'd before, in ſpeaking of *Oribaſius*, *Ætius*, and *Paulus*, who, tho' own'd to be moſtly collectors, do however, ſupply us with ſome new things not to be met with any where elſe, and upon that

count

account without diſpute are worth being read and conſulted. It will be allowed, I preſume, that any book in our faculty, which affords good obſervations in Practice, which gives a deſcription of any new diſtemper, or ſome remarkable caſe or a new method of cure in an old one, deſerves to be look'd into by thoſe, who wou'd make the proper advantage of other mens experience. Nay, I ſhou'd not think that I advanc'd a paradox, if I ſaid, that a very indifferent performance in Phyſick may now and then at leaſt be worth the curſory peruſal of a Phyſician; both as it employs his thoughts in his own way, and as it muſt in the courſe of reading give him conſtant hints, how far and in what manner this or that particular relating to Theory or Medicine may be improv'd; and even ſometimes might ſtart an occaſion of ſtriking out ſomething new of his own. But to ſpeak the truth of our *Arabians*, their chara-

cter

cter has met with great revolutions in different ages; for many centuries they kept poſſeſſion of the ſchools of Phyſick, and were magnified beyond all meaſure and above their deſerts, not only in *Aſia*, but in *Europe*, while the *Greek* learning lay buried: upon producing the *Greek* originals of our fathers in this Profeſſion, after the taking of *Conſtantinople*, a new turn ſoon followed, and theſe *Arabians* were as unreaſonably decry'd. And ſince that time the faſhion has been amongſt a great many, to condemn and explode them in the groſs, without examining their writings, or comparing them with the *Greek* authors: *Gui Patin* for example thoroughout his epiſtles, in his blunt and frank manner, is ſo outragious againſt them, that he won't allow the leaſt merit in any of them. But I think he and the reſt, who are pleas'd to pronounce ſo peremptorily in this point, ought at leaſt to have read them with more at-

tention, before they took upon themſelves the privilege of giving ſo deciſive a ſentence. I ſhall therefore purſue the method I have already obſerv'd; and treat of them with that impartiality, as neither to conceal what they have borrowed, nor to defraud them of their due praiſe, in what they have produced of their own.

To deſcend then to particulars, I ſhall lay before you as ſhort a view as I can, of their moſt conſiderable authors in this profeſſion; thoſe I mean which have been known to the *Europeans*, for it would be an endleſs labour to ſpeak of the reſt. It has been indeed the opinion of ſome very learned men, that we might expect a great deal of light, upon this ſubject, from *Abi-Osbaia*, who in a rambling enthuſiaſtical manner, peculiar to that people, has writ the lives of above *three hundred* Phyſicians, *Arabians*, *Syrians*, *Perſians*, *Ægyptians*, and of many other

Com-

Countries, ſubject to the *Mahometan* government. In hopes this work might have anſwer'd ſuch an expectation, and have been uſeful to the publick, you, SIR, very generouſly, in your uſual manner, at your own expence, procur'd a copy of the *Arabick* Original, and a tranſlation of ſeveral of theſe lives. But upon a peruſal of this piece, you do agree with me, that, as it is ſtuff'd with a ſtrange rhapſody of trifling ſtories, it helps us very little in the real *Hiſtory of Phyſick*, and only ſerves to let us ſee, what extravagant honours and penſions the Phyſicians had then from the *Chaliphs*: which indeed were ſo extravagant, as almoſt to exceed all belief. And it is ſomething extraordinary, that, among ſo many whoſe lives he has deſcrib'd, there ſhould be ſcarce any Phyſician, whoſe Writings we have met with, beſides *Meſue*, *Rhazes*, and *Avicenna*.

THE oldeſt, as well as the fulleſt and beſt Account we have of the ancient *Arabian* Phyſick, and the Writers of that nation, is left us by *Haly Abbas*; a man eſteem'd at that time very learned, and therefore he had the title of *Magus*. He about 980, wrote his *Almaleci* or the Royal Work, which he deſign'd for a complete Syſtem of Phyſick, and dedicated in very hyperbolical language, as was the faſhion of the *Eaſtern* Nations, to the Chaliph *Adad'odaula*. *Stephen* of *Antioch* in 1127 tranſlated *Haly Abbas* into *Latin*, in which dreſs we now have him. This work is aſcrib'd by others, with the title of *Pantechni*, or *Complementum Medicinæ*, to *Iſaac Iſraelita*; and it is certain, that there are many paſſages in *Haly Abbas* exactly the ſame with what are quoted in *Rhazes* under the name of *Iſaac*: and no doubt this *Haly* might borrow from *Iſaac*, as well as he did, as we ſhall ſee, from *Rhazes*.

How-

HOWEVER, *Haly Abbas* in giving the reaſons, why he ſet upon writing this book, which he intended for a body of Phyſick, aſſigns this for the chief, that there had appear'd no author yet, but who had treated this ſubject imperfectly. He ſpecifies, where *Hippocrates*, *Galen*, *Oribaſius*, and *Paulus* had fail'd. *Ætius* he does not mention. Then he comes to the *moderns*, of whom *Aaron* is the firſt: ſo he calls him, I ſuppoſe, becauſe he wrote in *Syriack*; for as to his age we know he was contemporary with *Paulus*, about 622. He is too ſhort, he ſays, in his account of Naturals and Non-Naturals, has little or nothing concerning the preſervation of Health, or Surgery; beſides, he is in every thing imperfect and obſcure, if we may compare him with *John*, I ſuppoſe he means *Serapion*.

Meſue follow'd *Aaron*, (tho' at the diſtance of at leaſt *two* hundred years, for he dy'd in 846, or according to *Abi*

Osbaia, in 865) He is, in the opinion of *Haly*, guilty of the ſame faults: is very immethodical, as to the order he obſerves; treats of the compoſition of medicines in the *ninth* book, then he talks of the Naturals, and in this manner conſtantly ranks every thing in its wrong place. Thus far *Haly*. From this account you may obſerve, that the original practical works of *Meſue* are loſt; for what we have now under his name, does not at all anſwer this character: beſides, you will find, that in theſe pieces aſcrib'd to *Meſue*, *Rhazes* is quoted, who liv'd long after him. *Abi Osbaia* reckons up *thirty* ſeven books, which this author wrote; among them is one of *purging* medicines, and another of *decoctions*: ſo that theſe treatiſes perhaps may be genuine, and the reſt might have been added by another hand.

THIS *Meſue* was of *Niſabur*, the ſon of an Apothecary, and bred under *Gabriel* the ſon of *Backtiſhua*, and by him

him prefer'd to the inſpection of the Hoſpital: he was a Chriſtian of the *Neſtorian* Sect, and had the reputation of being the beſt Scholar and Phyſician of his age, and was in great favour with the ſeveral *Chaliphs*, which ſucceeded in his time. Particularly he was employ'd by *Raſhid* to collect and tranſlate the *Greek* books, which cou'd be found at *Ancyra*, and other cities in that part of *Aſia*.

Haly goes on, and tells us, that *John*, the Son of *Serapion*, writes only of the cure of diſtempers, as far as it is to be effected with diet, and Medicines: has nothing concerning the preſervation of health, or ſurgery; and omits ſeveral ſpecies of diſtempers, as the *Cancer of the Eye*, the *Chalazium*, *Hordeolum*, *growing together of the Eyelids*, and *falling off of the Eyebrows*, *Warts*, *Fungus*, *Elephantiaſis*, *Aneuryſm*, *Varix*, *diſorders* of *the Breaſt and Virga*. He reckons up a great many other particulars, where the method of *Serapion* is wrong and defective: as

where he ranks a *Gonorrhæa*, and a *fœtid* running of the mouth and noſe, among *cutaneous* or ſuperficial affections. Particularly he finds fault with him for not explaining well the cure of the *Small Pox*, and inſerting the mention of it among *Abſceſſes*. And yet if we conſult this very author, *Haly*, he commits the ſame fault himſelf. However, what he ſays of *Serapion* we find to be true, and is a proof, that the *Practical* works, which go under that author's name, are genuine, and which may be reckon'd the firſt book of Phyſick, writ in *Arabick*. For *Meſue*, in all probability, wrote in his native tongue, the *Syriack*. I call it his native tongue; for both by *Abulpharagius* and *Abi Osbaia*, not only he, but the *Backtiſhua*'s, tho' born at *Niſabur*, are reckon'd *Syrians*; upon this account, I ſuppoſe, becauſe they us'd the *Syrian* dialect, which prevail'd long before and after in thoſe parts of the *Eaſt*: for as to the Province, where *Niſabur* is ſituated,

ted, you know it is very remote from *Syria*. And this may be the reaſon too, why the *Syrian* tongue is frequently called the *Perſian*, by authors, who write of theſe times. But as another proof that this work of *Serapion* is genuin, we find him often quoted by *Rhazes*, in the *Continent*, word for word, as we have him now printed: for inſtance, we may compare what he ſays of that ſpecies of a *Soda* or Head-ach [m], which he calls *Ovum* or *Galea* (deſcrib'd indeed chiefly from *Galen*) with the abſtract of *Rhazes* [n]. I ſpeak of the *Practical* treatiſes of *Serapion*; for as to the books both concerning *ſimples*, and *compound* Medicines (called *Antidotes*) it is plain, they are compos'd by another and much more modern hand: as any one who conſiders the authors there quoted, may eaſily diſcern. *Serapion* is here by *Haly* placed after *Meſue*, which I ſuppoſe was

---

m l. 14. n l. 21.

accor-

according to the order of time, in which each of them liv'd: ſo that it hence appears, how widely miſtaken they are, who tell us, that *Serapion* flouriſhed in the reign of *Leo Iſaurus* about 730, at leaſt a 100 years before his true time: for by this account, his age muſt have fallen in between *Meſue* and *Rhazes*, i. e. towards the cloſe of the *ninth* Century. Indeed if we conſult *Serapion* himſelf, we ſhall find that he was not an author of a more early date; for he refers to ſome medicines made uſe of by *Gabriel*, *Honain*, and *Meſue*, and mentions a Dentrifice call'd by the name of *Almamon*[a]; and the hiſtory given already of theſe perſons informs us, that they liv'd not long before this period of time. One thing remarkable in *Serapion* is, that he tranſcribes often out of *Alexander Trallian*, an author which few of the other *Arabians* ſeem

---

a Tract 2. cap. 16.

to be much acquainted with: particularly what he ſays of *Hellebore*, and the *Armenian Stone* in the cure of melancholy, is word for word taken from this writer, tho' he does not mention him, and retains the very expreſſions uſed there; *the Phyſicians of our times chooſe rather to give the latter.*

THE next and laſt author *Haly* mentions is, *Rhazes*: who he ſays compil'd his *Continent*, which takes in every thing relating to Phyſick, down from the time of *Hippocrates* to that of *Iſaac*; but is writ in ſo crabbed and conciſe a manner, that it explains nothing as it ſhou'd do. He omits the Naturals, and Complexions. Tho' *Haly* allows his excellencies, yet he blames his method. He fancies two reaſons for *Rhazes* writing this book as he did: either that he deſign'd it for a common place, which he might recur to in caſe of old age or forgetfulneſs; or if any accident happen'd

to

to his other books, this alone would be ſufficient. Therefore, he ſays, he had no regard to the compoſition, or elegance of the work; ſo that if ever he did intend to put it into another dreſs, it is however now left very imperfect and embarraſs'd: and for this reaſon moſt Phyſicians were deterr'd from tranſcribing it; ſo that in his time, he ſays, it was very ſcarce. Yet this book, according to him, contains every thing material in Phyſick, tho' it were to be wiſh'd it were put into a better method and light, for the benefit of the world: and this ſeems to be the chief deſign of *Haly Abbas* in compiling his great work, a work very near as large as the *Continent*.

THIS is the character *Haly Abbas* gives of the *Continent* of *Rhazes*; and I muſt own, it is no unjuſt one. And yet this author is extoll'd to a moſt immoderate degree by the *Arabick* Hiſtorians,

ſtorians, and repreſented as one deeply skill'd in all ſorts of Sciences, in Philoſophy, Aſtronomy, and Muſick, as well as Phyſick. He was born at *Rei*, a City of the *Perſian Irack*, or rather perhaps in the Province of *Choraſan*, and had the ſuper-intendency of the Hoſpital there. After he was *thirty* years old, he remov'd to *Bagdad*, but did not apply himſelf to the ſtudy of Phyſick, till late. However as he liv'd long, he was a great while converſant in Practice, from whence he had the name of *Experimentator*; and after having arriv'd to the age of *eighty*, and loſt his ſight, he dy'd in 932. The Hiſtorians tell us, that he was a man of indefatigable application, and was continually reading and writing, and was reckon'd by them the *Galen* of the *Arabians*. He was choſen out of a *hundred* very eminent Phyſicians, who then reſided in *Bagdad*, to take care of the famous Hoſpital of that City. He travelled much

in

in the purſuit of knowledge, and made frequent journeys into *Perſia*, his native country; and took care, as a Phyſician, of ſeveral Princes, particularly of *Almanzor*, Lord of *Choraſan*, with whom he frequently correſponded, and to whom he dedicated ſeveral of his writings. He convers'd much with *Botaniſts*, *Oculiſts*, and *Surgeons*, and had the reputation of being a profound *Alchymiſt*. *Abi-Osbaia* reckons up 226 treatiſes, which *Rhazes* wrote, among the reſt the *Ten* books addreſs'd to *Almanzor*: theſe are without diſpute genuin, and therefore it is the more ſurprizing, that no notice ſhould be taken of them by *Haly Abbas*; eſpecially ſince they muſt have born a conſiderable character in that age. This work *Rhazes* deſign'd for a complete body, or rather compendium of Phyſick; where, what had been ſaid confuſedly in the *Continent* is much better methodized, under proper heads, and reduced into a regular ſyſtem.

And

And as this is the next book in order of time to that writ by *Serapion*, and the great magazine of all the *Arabian* Phyſick, give me leave to ſpeak of it a little more diſtinctly. This piece indeed is very good in its kind; and the *ninth* book particularly concerning the cure of diſeaſes, was in that vogue for ſome *hundred* years, that it was publickly read in the ſchools, and commented upon by the moſt learned profeſſors. And yet if we examine it more carefully, we ſhall ſee upon what ſlender grounds they admir'd this *Arabian* ſo extravagantly, and much more, how little reaſon they had to prefer him to the *Greeks*. To ſet this matter in a clearer view, this ſhort table will ſhew you, how he conſtantly treads in the ſteps of the antients, and draws his chief ſupplies out of their ſtores.

RHAZIS.

Lib. 1. de *Anatome* — Ex *Hippocrate* & *Galeno* passim. *Oribasii* Collect. 24, 25.

2. De Significationibus temperaturarum. — *Hippocr.* de Humoribus, *Galen.* de Temperamentis, *Oribas.* Coll. 5. *Ætii*, 4. *Pauli*, 1.

3. De Alimentis, & simplicibus. — — *Hippocrat.* de Diæta, *Galen.* de Alimentis, & Facult. Simpl. *Ætii*, 1, 2, 3. Syn. *Oribasii*, 2. 4. Collect. 1, 2, 3, 4, 5. 11, 12, 13. 15. *Pauli*, 1.

4. De Sanitatis tuendæ ratione — — *Galen.* & *Pauli*, 1. de tuenda Sanitate, *Ætii*, 3.

5. De Morbis Cutis, & de Cosmeticis. —
6. De Victu Peregrinantium. — — *Galen.* de compositione medicamentorum secundum loca, & cæteris *Græcis*.

7. De Chirurgia. — *Hippocrat.* passim. *Pauli*, 6. Syn. *Oribasii*, 7. *Ætii*, 14, 15. & passim.

8. De Venenis. — *Pauli*, 5.

9. De curatione omnium partium. — *Hippocrat.* de Morbis. *Galen.* de locis affect. method. medend. & secundum locos. *Ætii*, 6, 7, 8, 9, 10, 11, 12. Syn. *Oribasii*, 8, 9. *Pauli*, 3, 4.

10. De Febribus. — *Hippocrat.* & *Galen* de crisibus. *Galen.* de Febrium differentiis. 7. posterior. de method. medend. lib. 1. ad Glauconem. *Oribasii*, Syn. 6. *Ætii*, 5. *Pauli*, 2.

THIS little sketch lets us see, how in every branch of Physick, in *Anatomy*, the *Ætiology* and *Pathology* of distempers, as well as in the method of curing them, this celebrated *Arabian* copies from the *Greeks*. And I don't speak this with any derogation to this author; for what other writers could he follow, if he had a mind to compile any rational System of Physick, either for his own use, or for that of the publick? Whoever examines the *Continent*, will find there is ground for the same remark: and *Serapion* uses much the same method as the *Continent* does, which indeed is taken chiefly from *Ætius* and *Paulus*; who beginning with the diseases of the head, and proceeding in order to discourse of those incident to other parts of the body, reduc'd under proper heads what we find scatter'd in *Hippocrates*, and *Galen*. Even *Haly Abbas*, if we except his method, which indeed is different from that of *Serapion* and *Rhazes*, has scarce any thing but

what may be found in thoſe two writers, his countrymen; or at leaſt in the works of the *Græcians*, which I have pointed out to you.

I MUST crave your patience to ſay ſomething further of *Rhazes*, both becauſe he is one of the oldeſt *Arabian* authors we have extant, and the chief, out of whom the reſt, even *Avicenna* himſelf, compil'd their books. Tho' he be for the moſt part a Copier, we find him often ſpeaking of his own experience, and he relates not a few particular caſes, and ſome very remarkable, which he was concern'd in himſelf: not only in the little ſeparate piece, which makes the *third* book of his *Aphoriſms*, but in a thouſand other places of his works: particularly in his treatiſe about ſome *wonderful* inſtances he had met with in practice, you will ſee he talks like a man of judgement, and one who knew very well how to form a prognoſtick in difficult caſes: ſuch are thoſe, which he relates

relates of irregular paroxyſms of a Feaver ending in an Abſceſs of the Kidneys, a Dropſy in the Womb, and an Impoſtume in the Liver. His book about the *affections of the joints* is well worth reading; and there are ſome conſiderable and uncommon cures deſcribed in the third chapter, by *bleeding* chiefly. The method is ſomething extraordinary, which he took in a woman of a ſtrong habit, who had a terrible pain, attending a hard inflam'd tumour in the right wriſt. He open'd the *Baſilica* and *Saphena* the very ſame hour, and took away out of each half a pint. After three hours, he untied the ligature, and drew off the ſame quantity: and after having given proper nouriſhment, in three hours open'd the *Saphena* a third time, and in like manner let out another half a pint: upon which, the pain and the punction intirely ceaſed. And he gives his reaſon at large for chooſing to make the revulſion in the *lower* parts.

THE ſame ſort of cure and reaſoning he us'd in a *Sciatica*[a], and, as it appears, with great ſucceſs. In the cure of this diſtemper, he follows the method preſcribed by *Archigenes*[b], and adviſes extreme ſharp *Clyſters*[c] as the other did, made of *Coloquintida* and *Nitre*; ſo ſharp as to draw blood, and for that reaſon thought by that *Greek* Phyſician to be the more effectual. *Rhazes* adds, that he had ſeen this practice try'd in above *a thouſand* people; and never ſaw one inſtance, where it fail'd; unleſs the caſe was ſo inveterate, as to require *burning*. He is of the ſame opinion with that author too in relation to *Vomits*[d], which make the ſtrongeſt revulſion in theſe obſtinate aches: and ſubjoins a very pertinent remark of his own, That care ought always to be taken, that no *purging* ſhould be us'd, before a *Vomit* is given.

---

a cap. 19. *b* Ætius, 2, 4, 1. *c* cap. 10. *d* cap. 18.

He deſcribes the ſymptoms of an *Hydrophobia*[e] very well. The ſtory he tells of one bit by a mad dog, then in the *Hoſpital*, is very ſingular: this man bark'd: complain'd very much of thirſt; and was not afraid of the water, as is generally the caſe, but was very craving for it. However, when the water was offer'd, he refus'd it, and ſaid it had dirt in it: when they ask'd him, what dirt, he anſwer'd, the garbage of dogs and cats, and deſir'd ſome other: when other was brought, he made the ſame reply, and would not drink, and ſo he continued with great anger, and ſcolding.

He gives a very honeſt piece of advice about a *Cancer*[f]; and worth the peruſal of ſome modern practitioners. They who open it by inciſion, ſays he, gain only this, That they make the tumor ulcerate, unleſs it be in ſuch a place,

---

e Ad Almanz. 8. 10. f 16, 9, 7.

where it may be intirely deſtroy'd and eradicated, either by the knife or the cautery.

Rhazes has employ'd a whole book in treating of the diſtempers incident to *children*: the *firſt* inſtance we have of this kind, in antiquity. He has given us an account of ſeveral diſorders either peculiar to, or more epidemical in the *Eaſtern* Countries, as the *Ignis Perſicus*, the worm call'd *Vena Medinenſis*, &c. and is the *firſt*, who deſcrib'd another new diſtemper taken notice of by the *Arabians*, the *Spina Ventoſa*[g]. I call it *new*, notwithſtanding the opinion of *Merklin*[h], who contends, that all the diſtempers we call *new*, even the great as well as the ſmall Pox, were known to, tho' not ſo accurately deſcribed by, the ancients. But it is to no purpoſe to diſpute with thoſe, who have ſuch a wrong turn in their heads, and who for

h Vid. Pandolfin. de Spin. Ventoſ.
g Continent. lib. 28.

the

the honour of antiquity would even make us believe, that the *Circulation of the blood* is no modern diſcovery.

Rhazes, I ſay, *firſt* deſcrib'd a *Spina Ventoſa*, which conſiſts, as he explains it himſelf, in a corroſion and corruption of the bone, attended with *pungent pain*, and *ſwelling*. And the deſcription he here gives is very proper: for the diſeaſe originally begins *within* the Bone, in the *medullary* Subſtance of it, and ſo by degrees affects and divides the outer *Lamellæ*, ſo as to produce a *Tumour*; which by preſſing upon and diſtending the *Perioſteon*, creates pain. This is intirely different from the πρηδών of the *Greeks*, which only implies a cariouſneſs or foulneſs of the bone: it is true, a *Spina Ventoſa* is a ſort of *Caries*; but every *Caries* is not a *Spina Ventoſa*: for a bone may be carious, and yet occaſion neither pain nor ſwelling, which are eſſential ſymptoms in this caſe. As little likewiſe does this diſeaſe reſemble

what is call'd by ſome *Pædarthrocace*; for this ſort of Tumour is generally in the *Epiphyſes* of the joints, and very often without pain: and therefore *Rhazes*, upon this very article, makes a very right diſtinction, and ſays, that in ſuch an affection the morbifick matter lies in the fleſh and the muſcles; but in the caſe we are ſpeaking of, it lies in the bone it ſelf. Beſides this diſeaſe commonly appears not in the joints, but in the middle of the bone, in the *internodia*. Add to this, that tho' moſt frequently it affects children, yet very often adults are liable to the ſame diſorder: inſtances we find in *Severinus* and *Marchetti*; and the experience of our beſt Surgeons confirms the truth of this obſervation. And therefore you may remark, that *Rhazes* treats of it in general, and confines it to no particular age. Further, this diſeaſe differs alſo from a *Node*: for in the latter caſe, the outer *Lamellæ* are primarily

rily affected, and make a ſuperficial excreſcency firſt, before the inner part of the bone is touch'd. This author likewiſe ſhews, how this diſtemper ſhould be treated; and when the Tumour is once open'd, he tells us plainly, there can be no cure, 'till every part of the bone, which is carious, be remov'd and taken out, either by inciſion or burning. The manner of the operation is clearly ſet down by *Marchetti*[n]: but one part of his advice, which is to open the place, provided the pain be great, tho' no Tumour ſhou'd appear, is found fault with by ſome; tho' I believe in ſeveral caſes, it may be a very rational practice. For ſometimes there may be a little fluid, which lies between the Bone and the *Perioſteon*, ſo as to excite intenſe pain: and which can't be remov'd, without letting it out, as very prudent Practicioners do, with a *Trepan*.

n Obſerv. Med. Chir. 95.

One thing is very remarkable, that, tho' *Rhazes* has deſcrib'd this diſeaſe as we have ſeen in ſo full a manner, and *Avicenna* after him; yet, ſcarce one of the voluminous commentators upon the laſt, takes much notice of it: and *P. de Argillata*, about the middle of the *fifteenth* Century, ſeems to be the *firſt* of the moderns, who practiced this operation, or perform'd any cure in this diſtemper by *Surgery*.

It has been obſerv'd before, that *Rhazes* was reputed to have great skill in *Alchymy*: and accordingly *Abi-Osbaia* tells us, that he wrote ſeveral things in that way. This ſort of knowledge perhaps he might borrow from the *Greeks*, and from ſome of them not improbably, who treated of that ſubject within a few centuries of his time. But the Art of *Chymiſtry*, properly ſo called, as far as it regards Medicine, without diſpute, ſeems to be owing to the *Arabians*: and tho' Mr. *le Clerc* attributes the introduc-

tion

tion of *Chymical* Preparations into Phyſick to *Avicenna*, I have in the former Part made it appear plain enough, that *Rhazes* is the *firſt*, who mentions any thing of them.

THE few particulars I have taken notice of in this author, are ſufficient to ſhew, that there are ſome things in him, which may at leaſt furniſh out materials for an Hiſtorian. But I can't take my leave of him without giving you a taſte of his notions in Phyſick, how this Art ought to be learnt, and how the profeſſors of it ſhou'd be qualified: and as his thoughts upon this ſubject are new, and purely his own, it may, I imagine, gratify our curioſity at leaſt, to have them related in the ſame manner he has delivered them. This he has done, I think, not unartfully in the *two* following characters.

What

What Kind of Phyſician is to be made choice of and approv'd. [b]

IT is highly neceſſary to be conſider-ed in the firſt place, how, and in what manner the Phyſician you intend to chooſe, has employ'd his time, and how he has ſpent it in his private ſtudies. If he has been very induſtrious in a diligent peruſal and examination of the books of the ancient Phyſicians, and has carefully read and compar'd their writings, we may juſtly form to our ſelves a good opinion of him. On the contrary, if we find he has ſpent the greateſt part of his time in any thing rather than in what we have mention'd; if he ſeems to be much delighted in muſick, drinking, and other ill habits; we can entertain no great opinion of him.

b Ad Almanz. 4, 32.

But if 'tis evident he has been all along very ſtudious, the next point to be conſider'd is, his genius and ſagacity, whether he has been very converſant with men able to diſpute with and oppoſe him, and what juſt grounds we have to think he will ever arrive to the talents of enquiring into, as well as of curing diſtempers: we ought to know in the next place, what time he has ſpent in the converſation of thoſe perſons we juſt now mention'd, and whether he has acquir'd by their means the art of judging of a diſtemper, as well as relieving it. It will be material moreover to obſerve, whether he well underſtands what he pretends to have ſtudied, or no: if we find he does, the next enquiry will be, whether he has been us'd to attend the ſick, and happy in the cure of them. We ought to be ſatisfied, whether he has practiced in popular cities, where there are great numbers of Patients, as well as of Phyſicians; and if upon enqui-

ry

ry we find, that he is well qualified as to both theſe particulars, we may ſafely pronounce him an able Phyſician, and to be made choice of before many others. But if it ſhould be found, he were failing in one of theſe qualifications, 'twere rather to be wiſh'd he were wanting in the *practical* part; (I don't mean to be utterly unacquainted with at leaſt ſome part of it) than to know nothing at all of the learning of the ancients. For he that is well vers'd in, and has well digeſted the writings of the ancient Phyſicians, will with a little help of practice, eaſily attain to what others, who are wholly ſtrangers to this branch of learning, can never be able to compaſs; thoſe I mean who know little themſelves, and owe all the little knowledge they have to the long converſation they have had with others, who have practiced in places, where both Phyſicians and Sick do abound. But if any pretender to letters ſets up for a maſter, without having

having any learning himſelf: or, if he has ſome ſmattering, underſtands little of what he reads, or at leaſt has not arrived to the uſe and underſtanding of his profeſſion; ſuch a one is not much to be relied upon, nor are his abilities to be confided in. Neither is it likely for him to become a proficient in his own way. For 'tis not poſſible for a man, tho' he lives to a great age, to attain to this part of knowledge ſo conſiderable in itſelf, unleſs he treads in the track of the ancients; the extent of this ſcience far exceeding the bounds of human life: and the ſame thing is not in this alone, but in many other profeſſions. The authors who have improv'd this art are not a few, but they are not to be comprehended within the compaſs of a few years; a thouſand writers perhaps for a thouſand years have been improving this art, and profeſſion: and he that induſtriouſly ſtudies thoſe authors, will, in the ſhort period of life, find out as much,

as if he had liv'd a thouſand years himſelf, or employ'd thoſe thouſand years in the ſtudy of Phyſick. But if the peruſal of ancient authors comes once to be ſlighted, what can any ſingle perſon find out, or what proportion can his perſonal abilities, tho' much ſuperior to others, bear to the immenſe treaſures of the ancients? In ſhort, he that reads not the books of the learned Phyſicians, nor underſtands ſomething of the nature of diſeaſes, even before he comes to viſit; will, when he comes to attend the ſick, either thro' ignorance, or miſtake, overlook the diſtemper; becauſe he does not before-hand underſtand any thing of it.

Of Impoſtors. [i]

THERE are ſo many little Arts us'd by *Mountebanks* and *Pretenders to Phyſick*, that an entire treatiſe, had I a mind to write one, would not contain them: but their impudence, and daring boldneſs is equal to the guilt and inward conviction they have of tormenting and putting perſons to pain in their laſt Hours, for no reaſon at all. Now ſome of them profeſs to cure the *Falling-Sickneſs*, and thereupon make an Iſſue in the hinder part of the head, in form of a croſs, and pretend to take ſomething out of the opening, which they held all the while in their hands. Others give out, that they can draw ſnakes or lizards out of their patients noſes, which they ſeem to perform by putting up a point-

i Ad Almanz. 7, 27.

ed iron probe, with which they wound the noſtril, 'till the blood comes: then they draw out the little artificial animal, compos'd of liver, &c. Some are confident, they can take out the white ſpecks in the eye. Before they apply the inſtrument to that part, they put in a piece of fine rag into the eye, and taking it out with the inſtrument, pretend it is drawn immediately from the eye. Some again undertake to ſuck water out of the ear, which they fill with a tube from their mouth, and hold the other end to the ear; and ſo ſpurting the water out of their mouths, pretend it came from the ear. Others pretend to get out worms, which grow in the ear, or roots of the teeth. Others can extract frogs from the under-part of the tongue; and by lancing make an inciſion, into which they clap in the frog, and ſo take it out. What ſhall I ſay of bones inſerted into wounds and ulcers, which, after remaining there for

ſome

ſome time, they take out again? Some, when they have taken out a ſtone from the bladder, perſuade their patients, that ſtill there's another left; they do this for this reaſon, to have it believ'd, that they have taken out another. Sometimes they probe the bladder, being altogether ignorant and uncertain, whether there be a ſtone or no. But if they don't find it, they pretend at leaſt to take out one they have in readineſs before, and ſhew that to them. Sometimes they make an inciſion in the *anus* for the piles, and by repeating the operation often bring it to a fiſtula, or an ulcer, when there was neither before. Some ſay they take phlegm, of a ſubſtance like unto glaſs, out of the penis or other part of the body, by the conveyance of a pipe, which they hold with water in their mouths. Some pretend, that they can contract and collect all the floating humours of the body to one place, by rubbing it with winter-cherries; which

cauſes a burning or inflammation, and then they expect to be rewarded, as if they cur'd the diſtemper; and after they have ſuppled the place with oyl, the pain preſently goes off. Some make their patients believe, they have ſwallowed glaſs; ſo taking a feather, which they force down the throat, they throw them into a vomiting, which brings up the ſtuff they themſelves had put in with that very feather. Many things of this nature do they get out, which theſe *Impoſtors* with great dexterity have put in; tending many times to the endangering the health of their patients, and often ending in the death of them. Such counterfeits cou'd not paſs with diſcerning men, but that they did not dream of any fallacies, and made no doubt of the skill of thoſe, whom they employ'd: 'till at laſt when they ſuſpect, or rather look more narrowly into their operations, the cheat is diſcover'd. Therefore no wiſe men ought to truſt their

lives

lives in their hands, nor take any more of their medicines, which have prov'd ſo fatal to many.

THIS laſt deſcription here given by *Rhazes*, plainly ſhews, how much *Quacks* have prevail'd in all ages, and almoſt in the ſame inſtances: he has painted this ſett of men to the life, and had he liv'd in our days, he might have found ſubjects enough, who would have reſembled the picture he has here drawn.

THE next in courſe, whoſe works have reach'd us, is the famous *Avicenna*, ſon of *Hali*; born at *Bochara* in *Chorasan*, about 980. He ſtudied Philoſophy very early; ſo that if we believe *Sorſanus*, his diſciple, he was maſter of *Euclid* and other Mathematical books, when he was but *ſixteen* years old: and ſoon made that proficiency in the ſtudy of Phyſick, as to become very celebrated

for his skill in that art. The *Arabick* writers tell this ſtory of his ſagacity, That he found out, by the Pulſe, the diſtemper the Nephew of *Cabous* laboured under, which was love; and that by a ſtratagem he made uſe of, he diſcover'd likewiſe the particular object of his paſſion: the caſe is ſo parallel, that one wou'd be apt to think, they ſtole this account from what *Appian* relates of *Eraſiſtratus*[a], in a like illneſs of *Antiochus*, the ſon of *Seleucus*. *Avicenna* liv'd for the moſt part at *Iſpahan*; he is repreſented by them, as one very much addicted to his pleaſures, ſo that he fell into ſeveral ſorts of diſtempers; and it was a ſaying, they tell us, in thoſe times, That all his Philoſophy could not make him moral, nor all his Phyſick teach him, how to preſerve his health. He died in the 58th year of his age, or rather, if we calculate to a nicety, the

---

a Bell. Syriac.

56th,

56th*, in 1036, at *Medina*; and was buried in the City of *Hamadan*.

HISTORY tells us, that he made a very conſiderable figure in the world; ſo that by ſome of his own countrymen he is reported to have been raiſed up to the dignity of *Vizir*: from whence, I ſuppoſe, ſome more modern writers have fancied, that he was really a *Prince*, and others have given out, that he was a *King*; tho' they do not agree, whether he reigned in *Corduba*, or *Bithynia*.

THIS is the account the beſt Hiſtorians give of the origin and age of *Avicenna*, tho' he is ſuppoſed by ſome, without any ground, to have been a *Spaniard*, and by others an *Ægyptian*. It

* *The* Arabick *years are* Lunar; *and therefore, tho' the* Æra *of the* Hegira *began in* A. C. 622, *ſome allowances muſt be made, when we reduce that to the years of* Chriſt: *as has been done by the learned editor of* Abulpharagius *with regard to that Hiſtory. But as this makes no great difference in the ages of thoſe few authors I here mention, I thought there was no occaſion of being ſo ſcrupulouſly exact: they who would be more nice, may conſult the Tables of the learned Dr.* Greaves.

is amazing, where *Neander* could pick up the materials to furniſh out ſuch a *Romance*, as he has made of this writer's life: he tells us very formally, that he was born at *Edeſſa*, the capital of *Commagena*, in 1145; that he went from thence to *Alexandria*, where he ſtudied under *Rhazes*; and that afterwards he travelled into *Spain*, where he was the diſciple of *Averrhoes* at *Corduba*. But it is no new thing in this extraordinary author, to write as many falſities and contradictions, as he does pages.

Avicenna compil'd a large work, which he call'd the *Canon*; and the fame of this book was ſo great thoroughout all *Aſia*, that it was epitomiz'd and commented upon by ſeveral other *Arabians* in the 12th and 13th Centuries: and even long before this, it began to prevail ſo much in *Europe*, that there was no other doctrine taught in the Schools of Phyſick; and it happen'd to be the good fortune of *Avicenna*, to con-

continue his empire there, 'till the reſtoration of learning.

One wou'd naturally expect to find ſomething in this author, anſwerable to ſuch a character: but tho' I have very often look'd into his writings upon ſeveral occaſions (for you won't ſuppoſe, I believe, that I have gone through him in any regular courſe of reading) I cou'd meet with little or nothing there, but what is taken originally from *Galen*, or what at leaſt occurs, with a very ſmall variation, in *Rhazes*, or *Haly Abbas*. He in general ſeems to be fond of multiplying the ſigns of diſtempers, without any reaſon; a fault too much imitated, as errors are the eaſieſt to be followed, by our modern Writers of Syſtems. He often indeed ſets down ſome for eſſential ſymptoms, which ariſe merely by accident, and have no immediate connexion with the primary diſeaſe it ſelf. And to confeſs the truth, if one wou'd chooſe an *Arabick* Syſtem of

Phy-

Phyſick, that of *Haly* ſeems to be leſs confus'd, and more intelligible, as well as more conſiſtent, than this of *Avicenna*.

Avenzoar, tho' his age cannot be preciſely determin'd, ſeems to have lived later; and we are ſure, he liv'd before *Averrhoes*, who more than once gives him a very high and deſerv'd encomium: calling him *Admirable* [w], *Glorious* [x], the *Treaſure* [y] of all knowledge, and the moſt *Supreme* in Phyſick [z] from the time of *Galen* to his own. He was born, or at leaſt reſided much at *Sevil*, the capital of *Andaluzia*, and the ſeat then of the *Mahometan* Chaliph. He liv'd to 135; began to practice at 40, and had the advantage of a longer experience, than almoſt any one ever had; for he enjoy'd perfect health to his laſt hour [m]. He tells us himſelf, how he was [a] impriſon'd and barbarouſly treated by *Haly*,

w 52. x 30. y 64. z 39. m Averrh. 30.
a 59.

the King's *Conſtable* in that city; tho' it appears by his own account, that once, either before or after, he had cur'd that Miniſters ſon of a *Jaundice*[b]. He wrote a book call'd *Thaiſſer*, i. e. one which contain'd all Rules for Medicine and Diet in moſt diſtempers; and this work indeed ſhews him to have been a man of buſineſs and experience. It appears too from hence, that he had the care of an *Hoſpital*[c], and was employ'd often upon the *Miramamolin*'s[d] commands.

He is reckon'd by the generality of writers, an *Empirick*; tho' I can't imagine, why they pitch'd upon him for this character, which ſuits him, I think, leſs than any of the reſt of the *Arabians*. One wou'd naturally ſuſpect by this, that they had never read further than his *Preface*; which indeed does contain a collection of *Receipts* us'd by himſelf and others. For not to mention, that he

---

[b] 55. [c] 55. [d] 37.

was

was bred in a phyſical Family (his Father[c] and Grandfather[d] being both practicioners, whom he always remembers with great gratitude and honour) we have his own teſtimony, that he had a regular education; and that he not only learnt what properly belongs to a Phyſician, but, out of a great deſire of knowledge, every thing beſides, which relates to *Pharmacy*, and *Surgery*. He lays it down for a maxim[e], That experience chiefly is the right guide and ſtandard of a warrantable practice, and muſt abſolve or condemn Him and every Phyſician, both in this life and the next[f]. He expreſſes himſelf more remarkably in another place[g], where he is ſpeaking, how indifferent it is to apply this or that oyl in the caſe of ſome tumours; and obſerves by the way, that the Art of curing is ſo little to be attain'd to by any logical diſtinctions, or ſophiſtical ſubtle-

---

c 42. d 47. e 87. f 89. g 37.

ties, that long uſe, aſſiſted by a good judgement, can only furniſh out ſo extraordinary a talent. For example, ſays he [b], If any one would take it into his head to refine, and nicely diſtinguiſh about *laxative* Medicines, and pretend to find out the proportional quantity and quality of any *purge*, ſo as to ſquare it exactly to the conſtitution of the patient, and the nature of the humours to be diſcharged, and calculate it ſo as not to be even a hair under or over: ſuch ſpeculations in his opinion, contribute very little to form a judgement about any right method of cure. And here, no doubt, he had *Alkindus* in his eye, who wrote a fanciful treatiſe in this way, concerning the doſes and qualities of medicines, as I ſhall obſerve hereafter.

---

b Si aliquis ſophiſticando ſe voluerit in tantum ſubtiliare in Medicinis laxativis, ut inveniat in ipſis quantitatem & qualitatem purgationis proportionaliter, ut ægritudo & quantitas humoris vel humorum exigere videtur, & non excedat in plus vel minus uno pilo, &c.

And this author is ſo little addicted to *Quackery*, and has ſo mean an opinion of a bare receipt, that he exclaims againſt the impudence of old women in this point [h]; as well as rejects the idle ſuperſtition of *Aſtrologers* [i]. It is a very remarkable ſtory he tells of himſelf, in a particular caſe, where he was at a loſs how to proceed [k]; and ask'd the opinion of ſeveral other Phyſicians to no purpoſe: at laſt he took a journey to the town, where his father lived, and deſired his advice. The old man would give him no direct anſwer, but ſhew'd him a place in *Galen*, and bid him read that: if he could find out the cure of the diſtemper by it, it was very well; if he cou'd not, he bid him never think of making any proficiency in Phyſick. The advice ſucceeded, ſo that the patient was cur'd, to the ſatisfaction both of the father and the ſon. And indeed thoroughout all this work, he profeſſes

h 70. i 80. k 69.

him-

himſelf ſo much of the *Dogmatical* or *Rational* ſect, which was directly oppoſite to the *Empirical*, that he has a great deal of reaſoning about the cauſes and ſymptoms of diſtempers: and as in his Theory he chiefly, if not only, follows *Galen*, ſo he quotes him upon all occaſions, oftener than the reſt of the *Arabians* do.

NOTWITHSTANDING he is ſo *Galenical*, there are ſeveral particulars in him, which ſeldom or never occur in other authors; and there are ſome caſes, which he relates from his own experience, which are worth peruſing. He gives an account of ſome diſtempers, which had happen'd to himſelf, particularly a *Sciatica* [m], and *Dyſentery* [n]: the laſt of which, he ſays, he cur'd by wearing an Emerald upon his belly; and in the like caſe he adviſes the giving it in powder about *ſix* grains: and

---

m 37. *n* 69.

indeed

indeed *Ætius* firſt gave this ſtone a character for ſtopping any flux of blood.

It is a very ſingular caſe, which he deſcribes of his own, an inflammation and abſceſs in the *Mediaſtinum*[o], the membrane, he ſays, which divides the *Thorax* in the middle. Upon his firſt diſorder, which happen'd in a journey, he felt ſome pain in that place, which increas'd with a cough: he found his pulſe very hard, and his feaver very acute. The *fourth* night he took away a *pint* of blood. His ſymptoms were but little reliev'd: however, as he was oblig'd to travel all day, he fell aſleep at night: and during that time, the bandage of the Arm came off: upon waking, he found the bed ſwimming with blood, and his ſtrength very much weaken'd. The next day he began to expectorate a ſanious matter;

o 65.

and

and tho' afterwards he grew delirous, and large quantities of *Barly-water*, as he had before-hand order'd himſelf, were given him, yet he attributes his recovery to the great evacuation of blood, which he had had. I have been the more particular in this detail, becauſe it is the *firſt* inſtance I know of in the *Hiſtory of Phyſick*, where ſuch a diſtemper is deſcrib'd. The ſymptoms in this ſort of *Abſceſs*, in general, he ſays, are a continual ſucceſſive cough, a tenſive pain *lengthways*; a diſorder in breathing, which makes it frequent and ſmall, an acute feaver, a great thirſt, and a hard unequal pulſe. Therefore bleeding in the beginning is abſolutely neceſſary. And tho' theſe ſymptoms may appear to be much the ſame, as thoſe in a *Pleuriſy*, he treats of them notwithſtanding as *two* diſtinct diſtempers, and in *two*[p] ſeparate chapters: and it is re-

[p] 63 & 65.

markable, that tho' he gives his opinion positively in the former case, that we ought to *bleed* on the *opposite* side, and pronounces, that to do otherwise is to kill the patient: yet in this, he leaves it to our own choice, and thinks it indifferent, from which side the blood is drawn, so it be from the *Basilica*.

Avenzoar not only takes notice of an *Abscess* in the *Mediastinum*, but in the *Pericardium*[q] likewise; which I don't find had been describ'd or even observ'd by any of the *Greeks* or *Arabians*: and there is no doubt, but this Membrane and the *Mediastinum* to which it is contiguous, are subject, as well as the *Pleura* and *Lungs*, to an *inflammation*. *Salius Diversus*, who has with good judgement given us an account of several distempers, overlook'd by the generality of writers, describes this disorder in a distinct chapter by itself[r]; and says, it had

---

q 52. *r* Curat. Morbor. particul. 225.

been

been taken notice of by no practical Author before him. His deſcription of the ſymptoms, which follow upon an inflammation here, is very exact and particular; and becauſe the caſe is one pretty much out of the way, tho' without diſpute, ſuch as does often occur in practice, and may be eaſily diſcern'd, if well attended to, I ſhall juſt in ſhort give a sketch of what he obſerves, which indeed anſwers to what I have recited from *Avenzoar*. There is an acute feaver, inquietude, thirſt, breathing thick and quick, great heat in the *Thorax*, little pain except at the *Sternum*, in which place was perceiv'd an uneaſy ſtraitneſs and ſtop, rather than an exquiſite pain in reſpiration; a cough always with it, and the pulſe hard, juſt as it is in a *Pleuriſy*. However, want of acute pain diſtinguiſh'd it from a *Pleuriſy*; and a much leſs difficult degree of breathing, from a *Peripneumony*. When the *Pericardium* was inflam'd too, there was a

more intenſe heat, and a frequent *Syncope*; in one word, all the ſymptoms worſe. He very rightly infers, that there is a leſs degree of pain in theſe Membranes, becauſe they are looſe and not tied to the ribs, as the *Pleura* is: only at the *Sternum*, to which the *Mediaſtinum* is faſten'd, there was felt ſome uneaſineſs. And for a proof of what he aſſerts, he gives the caſe of one, who dy'd on the *ninth* day, after ſome fits of a *Syncope*: where, upon diſſection, there appear'd an inflammation of the *interſepient* Membranes, as he calls them, and ſome part of the *Pericardium*. And this diſtemper I don't queſtion happens oftener, than our Practicioners commonly are aware of. When an inflammation here ſuppurates, the Matter may burſt into the *cavity* of the *Mediaſtinum*; for tho' there have been great diſputes among *Anatomiſts*, whether it has any *cavity* or no, the knife, I think, decides the controverſy

troverſy, and ſhews, that it has one, tho' not ſo large, as ſome have deſcrib'd it: at leaſt, as it riſes from the *Sternum*, its *two* membranes lie at ſuch a diſtance, that it is capable of having a humour or *pus* fall down between them, as *Columbus* firſt obſerv'd, and which He and *Barbette* order to be taken out by *Trepanning* the *Sternum*. And *Spigelius* makes this further obſervation, that he has ſometimes ſeen Surgeons impos'd upon by *wounds* tranſverſely made in this place, ſo as to think they had penetrated the *Lungs*, when indeed they had only reached into this cavity. As a further and more convincing proof of what has been here remark'd, a Gentleman juſtly eſteem'd for his long experience and ſound judgement in every thing relating to Surgery, has inform'd me, that *Abſceſſes* of the *Mediaſtinum* particularly happen in *Venereal* diſtempers, and that in ſuch caſes he has frequently us'd the *Trepan* with great ſucceſs. You may

from hence be ſatisfied, how little ground there is for that hint of *Parey*[o], where he ſeems to think this operation a ridiculous attempt.

Avenzoar, I have remark'd, has mention'd an *Inflammation* and *Abſceſs* in the *Pericardium*: and *Rondeletius* in his book of diſtinguiſhing diſeaſes by the Symptoms, has ſomething concerning the ſame diſtemper[p]. He takes notice, that, in this caſe, beſides a leſs difficulty of breathing, when they ſpit, they are leſs reliev'd by it, than in a *Peripneumony*. In a Perſon he diſſected, he found the *Pericardium* extremely inflam'd, and ſome ſanious matter round the Heart. A like example we may ſee in *Hildanus*[q], where the quantity of the extravaſated mix'd fluid amounted to above four pints; and yet no part of the Heart itſelf was ulcerated: the chief complaints of the perſon ſometime before his death, were

---

o 3. 7. p cap. x. q Centur. 1. 43.

pain,

pain, which ſhot upwards to his ſhoulders, and a violent Palpitation. *Rondeletius* owns this to be as a very acute, and dangerous, ſo a very rare caſe; and one, which no body had ever obſerv'd before. As to this Writer and *Salius*, perhaps neither of them might have been appriz'd of what the other had ſaid upon this argument: for tho' *Rondeletius* dy'd many years ſooner, yet his book was not printed, 'till the year before *Salius*[c] publiſh'd his. Yet, after all theſe new diſcoveries, as they are call'd by the *two* mention'd Authors, we ſee that the diſeaſe is here very fully and clearly deſcrib'd by *Avenzoar*: and this is no more, than what has happen'd, in the like caſes, to other moderns, who, for want of reading the Ancients, have publiſh'd ſome obſervations, as intirely their own, and ſuch as were never hit upon before.

[c] 1583.

OUR Author ſtill affords us ſomething more relating to the *Pericardium*: He ſpeaks of its being increas'd by the generation of ſome new ſubſtance, like *Cartilages* or *Pellicles*; a caſe, which he ſays, had eſcap'd the obſervation of every body before him. This, I ſuppoſe, muſt be meant of the *Coats* of this bag being thicken'd: for when there is an obſtruction of the *Glands* here, or too great a viſcouſneſs of the lymph, which ſhould ſupply the liquor naturally contain'd in its cavity, the membranes of the *Pericardium* often enlarge their bulk to a great degree, and very often are found firmly adhering to the Heart; more particularly in *tabid* and aſthmatick caſes, ſo as to cauſe a frequent *Syncope*, and *Palpitation*. And the adheſion in this caſe not being carefully examin'd, may perhaps have given occaſion to what *Columbus*[d] and others ſay

[d] lib. xv.

of

of their having obſerv'd Hearts without any *Pericardium* at all; certain it is, that the coalition of this membrane is much more probable, than the intire want of it. I have ſeen an inſtance, where it has been thoroughout all its compaſs above a quarter of an inch thick, and ſo cloſely united with the Heart, that it cou'd not any where be divided without tearing: it appear'd very evident, that there had been an inflammation, for ſome parts of it were ſcirrhous, and others full of little *abſceſſes*. In which caſe there had been, for ſome time, a great decay of ſtrength; then a feaver ſucceeded, with a violent ſhortneſs of breath, and pain in the *Thorax*. After this, the pains were more diſpers'd over all the body, and particularly the limbs, ſomewhat of the feaver ſtill continuing: towards the end of the diſeaſe was obſerv'd a conſtant quickneſs, and often great inequalities and intermiſſions of the Pulſe, attended with ſtrong palpitations.

tions. At laſt the perſon dy'd unexpectedly in a moment; tho' upon conſidering the caſe, as it appear'd in opening thoſe parts, it was more wonderful indeed, that the *circulation* cou'd be carry'd on ſo long, ſince in theſe circumſtances the Heart had ſcarce any room to move in: beſides that there was a large *Polypus* both in the *Pulmonary Artery* and the *Left Ventricle* of the Heart, which might perhaps at firſt owe its production to the original diſeaſe of the *Pericardium*.

A *Dropſy* [w] in this part is likewiſe taken notice of by *Avenzoar*: a caſe, he ſays, he had never ſeen himſelf, nor had *Galen* ever mention'd it. Notwithſtanding this, ſuch a caſe has been obſerv'd by others. For tho' in a natural ſtate, and in a ſound conſtitution, the *Water* here contain'd is not above two or three ſpoonfuls: yet, in morbid bodies, there is frequently found half a

w 52.

pint

pint or more; as likewiſe in old people. *Piſo* gives an inſtance[e], where ſeveral *pints* were taken out: and we need not be ſurpriz'd at ſuch an extraordinary diſtenſion of this membrane, ſince the like happens in many others. He himſelf deſcribes the caſe of an Abſceſs in one of the kidneys, where there were *fourteen* pints of *Pus* contain'd, and the capſule of the kidney, in which it was, intire and unbroken. The ſame appearance we find in ſo minute a part of the humane body, as the *Ovary* naturally is, when it is affected with a *Dropſy*: in which caſe the membrane not only enlarges itſelf to a vaſt *Cyſtis*, but, like the *Uterus* in Pregnation, grows thicker in its coats, as it increaſes in the largeneſs of its dimenſions.

In treating of a *Conſumption*[f], he takes notice how ſtrongly *Galen* recommends *Aſſes-milk*; but he adds, that becauſe it was unlawful for the *Sarracens* to eat the

[e] S. 3. 2. [f] 48.

milk

milk or the flesh of that animal, he substituted *Goats milk* in its room, and so he does every where else thoroughout this work. I have not met with, as far as I remember, this remark, in any other *Arabian* writer of Physick. Indeed I observe, that both *Rhazes* and *Avicenna*, in describing the several parts of an *Ass*, as they may be us'd by way of Medicine, make no mention of the *Milk*: and those which they do describe, are intended chiefly for *external* applications. However, they do at the same time prescribe, how the *Liver*, the *Hoofs*, and the *Dung* may be us'd as a Medicine internally. And *Avicenna* himself does recommend the *Milk* in a *Hectick* and *Jaundice*. How these different accounts may be best reconcil'd, I must leave to the more knowing and curious: By what I can collect from Mr. *Herbelot* [f], it is plain, that this animal was with some

[f] Vid. Hemar, Mariffi, Bokhari.

Mahom

Mahometans in the *Eaſtern* countries in great eſteem, and with others in as great an abomination: that thoſe, who were the ſtricteſt followers of the *Law*, inclined to the laſt opinion; inſomuch that *Mariſſi*, one thought to be profoundly skill'd in Philoſophy, and in the *Law*, and who appears by his character to have been a great innovator, was one of the firſt who allow'd the eating of *Aſſes* fleſh: his diſciple *Bokhari*, who dy'd *A. H.* 256, maintain'd, among many other new doctrines, the ſame opinion, againſt the *Mufti*, who thought even *Cowes* and *Sheeps-milk* forbidden by the *Mahometan* religion.

THE ſame difference of opinions there is among the *Mahometans* in other things relating to Phyſick. *Avenzoar* himſelf mentions ſome filthy and abominable operations [x], as he calls them, in *Surgery*, which he ſays are unfit for

x 87.

a man

a man of character to perform, ſuch as the *Extraction of the Stone*; and thinks that no religious man, according to the *Law*, ought ſo much as to view the *Genitals*. And yet he diſcourſes of ſuch operations relating to theſe Parts; and ſo do the reſt of the *Arabian* Phyſicians.

Avenzoar only amongſt all the *Arabians*, ſeems to have a good opinion of *Bronchotomy*[x], in the caſe of a deſperate *Quinſy*: tho' as it was a difficult operation, and he had never ſeen it perform'd, he only mentions it by the by, and ſays, he would not be the firſt, who ſhou'd recommend it. However, he thinks it practicable, from the experiment he made himſelf with this view upon a *Goat*; he made an inciſion thro' the rings about the bigneſs of a lupin, dreſs'd the wound every day with *Honey-water*, and as it began to incarn, applied pow-

---

x 41.

der

der of *Cypreſs-nuts*, and perfected the cure.

WHAT he ſays of a relaxation or ſtoppage of the *Gullet*, when there enſues an inability to ſwallow any nouriſhment, is new, and not at all explain'd by the *Greek* or *Arabian* writers. He propoſes *three* ways of giving relief in this caſe. The firſt is by putting down a tin or ſilver inſtrument like a pipe, what we call a *Provengue*, (and *firſt* mention'd for ſuch a purpoſe by this author,) and by that means to throw in ſome milk or other thin nouriſhment. The ſecond, is to lie in a bath of milk, *&c.* that ſome of the nutritious particles may inſinuate themſelves thorough the Pores; but this way he juſtly ridicules, as frivolous. The *third* is by way of *Clyſter*; and this method, he ſays, is the true one, and never fails. And tho' he obſerves it may be objected, that nothing by this way of injection can reach the ſtomach, as *Galen* has aſſerted: yet he thinks there

is

is a great diſtinction in this particular circumſtance. A *Clyſter* introduc'd by any impulſe and violence, upon ordinary occaſions, he owns, can never aſcend ſo high as the Stomach; for the contractil force of the Inteſtines themſelves reſiſts, and endeavours to throw it back. The caſe, he thinks, quite different here, when the body is in great want of nouriſhment, and the inteſtines are empty, and free from any load of the *Fæces*: in this caſe he ſuppoſes there is an attractive power in the ſtomach and guts, which exerts it ſelf, and gradually draws any nouriſhment which lies in the way from one inteſtine to another. And this he explains by a parallel inſtance: for why may we not ſuppoſe, ſays he, that milk or broth may be by this force of attraction carried thorough the inteſtines up as far as the ſtomach: when we ſee ſeeds put into a pot, or any other earthen veſſel, manifeſtly attract and imbibe nouriſhment

and

and moiſture, beyond the extent of the veſſel itſelf? Whatever opinion we may have of this author's Philoſophy, his Practice deſerves to be conſider'd: becauſe it is not merely a fiction of his own, but has the authority of *Oribaſius* to ſupport it, who gives us a ſhort chapter to the ſame purpoſe [a]. Beſides, I believe it is founded upon good grounds, and will anſwer in many caſes, upon experience. Some moderns think, ſuch an attempt muſt be to no purpoſe; for theſe reaſons, becauſe nothing can paſs upwards thorough the *Valve* of the *Colon*; and there are no *Lacteals* in the *Colon* or *Rectum* to receive or imbibe any nouriſhment, which may be thrown in. The latter argument of the two may, I think, be diſputed; and ſome of the beſt Anatomiſts have made it appear, that there are *ſome*, tho' very *few*, *Lacteals* in theſe inteſtines. For the *Peye-*

a Collect. 8. 34.

rian glands here, tho' they are ſingle, and keep a greater diſtance from one another, than they do in the *Small guts*, (for which reaſon, perhaps, they have been reckon'd of the *Conglobate* kind) yet they are very large, and for that reaſon perhaps more adapted to receive the groſſer particles of the aliment. But tho' there were no *Lacteals* here, it would not be at all contrary to nature, and the laws ſhe obſerves in the *Animal Oeconomy*, if we ſuppos'd, that the nutritious particles, eſpecially in ſuch a ſtate of *inanition*, may be abſorb'd into the pores of the blood-veſſels themſelves. There are many reaſons to think, they may: however I will not trouble you with ſuch minute arguments; but only obſerve, that the practice of giving *nutrient Clyſters* is founded upon undoubted experience; and that we have, in the *Hiſtory of Phyſick*, many inſtances, where this method has been of ſervice, when no other cou'd poſſibly be attempted. *Hil-*

danus

danus gives an account of a pregnant woman [b], who lay ill of a feaver for *ſix* weeks, and during all that time could not get the leaſt morſel or drop down her throat: but by the help of *Clyſters* was ſo ſupported, that ſhe recover'd, and was brought to bed, in perfect health, of a luſty child. I need not remind you of a remarkable example of a like caſe in our own memory; where the force of deglutition being weaken'd by a great relaxation in the coats of the gullet, ſo as to form a ſort of a *lateral* pouch; the noble perſon had no other way of receiving any nouriſhment, and this often for *weeks* together, than by having recourſe to the practice here ſo much recommended by *Avenzoar*.

In the chapter about the cauſes of a violent cough, he aſſigns *Worms* [c], as one: but as it was what he never obſerv'd himſelf, he confeſſes he mentions

---

b Centur. 4. 30. *c* 50.

it only, becauſe ſome other Phyſicians had done the like before him. *Galen* indeed tell us, [d] that ſome authors had been of ſuch an opinion, and that *Worms* coming up from the Inteſtines to the orifice of the Stomach, might produce ſuch a *Cough*: but he ſeems to think this notion intirely groundleſs; for he had himſelf ſeen worms in this very place a *thouſand* times, which yet occaſion'd no cough at all. I don't find, that the old writers reckon a *Cough* among the ſymptoms of *Worms*; you may obſerve that there is no mention of it in the moſt accurate treatiſe of this kind among the ancients, that of *Alexander Trallian*: and yet if we look into the moderns, we ſhall find innumerable inſtances to this purpoſe; and our own experience daily convinces us, that in the caſe of *Worms*, no ſymptom is more frequent, eſpecially in *Children*, than this of a *Cough*.

---

[d] Comment. 2. in Epidem. 6.

It has been ſaid before, that *Avenzoar* applied himſelf to *Pharmacy*; to uſe his own words, "He took great de-"light in ſtudying how to make Sy-"rups and Electuaries[q]; and he had a "ſtrong deſire to know the opera-"tions of Medicines by experience: "the way of extracting the virtues "of them, and the manner of com-"pounding one with another." Accordingly we find thoroughout this Treatiſe ſeveral Medicines, both ſimple and compound, with ſome obſervations upon them, which occur no where elſe. He has a good deal concerning poyſonous plants, and their Antidotes[r]; ſpeaks of the great virtues of oyl of eggs, the natural balſam, the oyl call'd *Alquiſcemi*[s], a moſt miraculous *Lithothryptick*, as he affirms, which his Father brought out of the *Eaſt*. He gives an account of the *flowers* of *Nenufar* or *Nymphæa*[t],

q 87. r 70. s 76. t 89.

and the particular virtue, as his grandfather found out, they have in correcting the acrimony and malignity of *black Hellebore:* in the ſame manner, he ſays, as *Maſtich* corrects *Scammony*; and *ſweet Almonds, Coloquintida. Matthiolus* rightly obſerves, that the *flowers* of this plant are not mention'd by the *Greek* writers, who only ſpeak of the root and the ſeed: he adds, that *Serapion*, and *Avicenna* firſt deſcrib'd them. But in this he ſeems to be miſtaken: for *Serapion* ſays nothing of the *flowers*, neither does *Rhazes: Avicenna*, in this article tranſcribes the latter; and tho' the old verſion puts in the *flowers*, yet *Plempius*, whom we may better rely upon, tells us, that all the *Arabick* manuſcripts omit them. So that perhaps the credit of firſt mentioning this part of the *Nymphæa*, if any there be, may fall to the ſhare of our Author.

As to black *Hellebore* itſelf, he preſcribes it here for a very odd diſtemper, which

which the remedy itſelf wou'd ſcarce ever put one in mind of, the excreſcency of a bone: [w] his Father, he tells us, had ſeen ſuch an inſtance, of one growing upon a man's back, like a Horn, and much of the ſame ſubſtance. By *evacuations* and *dryers*, this fell off, as the Horns of a *Stag* do in ſpring. He adds further, that he had ſuch a one himſelf, which was attended with great pain: that by uſing *purging* and *diſſolving* medicines; it was for the greateſt part waſted, and what remain'd gave him no trouble or uneaſineſs. Among the *Purges* he recommends in this caſe, is black *Hellebore*, which he thinks more effectual, than others, but not ſo ſafe. This ſort, as well as the *White*, was, we know, in very great eſteem among the *Ancients*, for *purging* off the redundant (eſpecially the *Atrabilious*) humours of the body: but it is reckon'd by them

[w] 88.

as well as this Author, a very rough medicine, as well as dangerous. This opinion perhaps might take its riſe from the manner they us'd to give it in: for the *Doſe* with them, as *Aretæus* informs us, was often to the quantity of *two Drachms*. *Actuarius*[b] is one of the *firſt*, who thought it cou'd be taken very ſafely, without creating any great diſorder; and commends it highly as an admirable remedy for ſeveral intentions: but then you may remark, that the doſe he orders does ſeldom exceed a *Dram*. The experience of ſome moderns has confirm'd the juſtneſs of his obſervation. But from ſuch different accounts of its operation, among other reaſons, ſome wou'd infer, that the *black Hellebore* of the ancients is loſt[c], and that what we uſe now is another plant. I ſhall leave this controverſy to be determin'd by the *Botaniſts*: and ſhall only

b Meth. Med. 5. 8. c Salmas. Hyle Jatric.

take

take notice here, that what is made uſe of amongſt our ſelves, which is that of *C. Bauhin*, is a very innocent and efficacious medicine: and when given in a moderate doſe, is ſo far from being a violent purger, that very often it does not purge at all: and tho' it ſometimes occaſions *Vomiting*, yet frequently it does not ſo much as offend the ſtomach. *Avicenna* mentions *two* other virtues it has, the provoking *Urine* and the *Menſes*: which latter quality is ſufficiently known. I have made frequent tryals of this medicine: and in *Dropſies*, I muſt confeſs, I have ſeen more wonderful effects from it, than from any other *Diuretick*. However, it is a remedy, which will not always equally work wonders: and this difference in its operation ariſes, I ſuppoſe, from the nature of the diſtemper: a very dangerous one in itſelf at beſt; and various, as to admitting of this or that ſort of cure. For you know there are caſes of this kind, which ſeem in every reſpect the ſame: and

yet

yet we have the mortification to find, by experience, that ſometimes that very method, which ſucceeded beyond all expectation in one, will not in the leaſt be ſerviceable in another: and this for no reaſon, which one cou'd aſſign.

In ſpeaking of a *Jaundice*, which he ſuppoſes was occaſion'd by Poyſon, he orders three *Barly*-corns weight (not *three grains* as ſome have told us) of *Bezoar*: the *firſt* time I find it us'd by way of medicine, or any hiſtory of it deſcrib'd. His deſcription of it is this: "That is the beſt, which is found in "the *Eaſt*, near the eyes of Stags. Great "Stags, in thoſe countries, eat Ser-"pents to make them ſtrong. And "before they have receiv'd any hurt "from them, run to the ſtreams of "water, and go into it ſo far, 'till it "comes up to their heads; this cuſtom "they have from natural inſtinct; and "there they continue without taſting "the water, (for, if they ſhould drink

"it,

" it, they wou'd die immediately) 'till
" their eyes begin to trickle: this li-
" quor, which there oozes out under
" the eye-lids, thickens and coagulates;
" and continues running, 'till it in-
" creaſes to the bigneſs of a cheſtnut,
" or a nut. When theſe Stags find the
" force of the Poyſon ſpent, they come
" out of the water, and return to their
" uſual Haunts: and this ſubſtance, by
" degrees, growing as hard as a ſtone,
" at laſt, by their frequent rubbing it,
" falls off. This is the moſt uſeful *Be-*
" *zoar* of all —" And this account here given by *Avenzoar* is confirm'd by other *Arabian* writers, who have travell'd into *Perſia* and *China*, where it moſt abounds [d]. The Author of the book concerning Simples, aſcrib'd to *Serapion*, erroneouſly ſuppoſes, that it grows in ſome *Mines*: and to ſhew the exorbitant value of it, he quotes *Abdalanarack* as a voucher, that the Palace of *Corduba*

d Herbelot.

had

had been given for one of these Stones. Some of the moderns will not allow the *Bezoar* of *Avenzoar* to be the same, which has gone under that name in these latter Centuries; because this, according to the best account of the most knowing *Naturalists*, is always found in the Stomach, or rather *Omasum*, of the Animal they call *Cervicapra*. However, I cannot but think, that our Author must mean the same thing, tho' he differs in the account of the place, where it is form'd.

I HAVE observ'd, that this writer was not only vers'd in *Pharmacy* as well as *Physick*, but in *Surgery* too. He informs us, "[e] That he took great pains, "when he was young, to understand "the situation of the *Bones*, and their "connexion one with another; and "not only to be acquainted with, but "to perform operations with his own

[e] 87.

"hands;

" hands: and this with a very great " eagerneſs and appetite for the thing " itſelf, as Husbandmen and Huntſ- " men are delighted with the exerciſe as " ſuch. He was the rather fond of this " knowledge, becauſe ſome time or " other it might be of ſervice to him- " ſelf, to his friends, or to the poor. Therefore he treats particularly of *Diſlocations* and *Fractures*. And from what he ſays upon this ſubject, as well as from what he has remark'd of the *Pericardium* and *Mediaſtinum*, one wou'd be inclin'd to believe, that he had ſome ſkill in *Anatomy*, and had been us'd in ſome meaſure to *diſſect*: tho' I know it is a receiv'd opinion, that the *Mahometans* were forbid by their *Law* to open dead bodies. However, as to *Surgery*, we find in him ſeveral things relating to this branch of the Profeſſion: as the cure of a *Rupture* [a], a *fracture* in the *Hip-*

---

b 56.

bone [x],

bone[x]; a caſe, where upon a wound in the belly the excrements came out[b], wounds in the veins and arteries[c], *&c.* He relates a caſe, where he was concern'd himſelf, of a *Mortification*[d]; and where, contrary to the opinion of many others, who were for applying ſome *Medicines* only, he pronounc'd, that there was no poſſibility of a cure without *inciſion*, and cutting away the dead fleſh: his advice not being taken, the patient grew worſe, and no doubt died. He gives a remarkable inſtance of a great cure his *Father* perform'd in an *Empyema*: in which he drew the humours to the outer-parts, (nature, I ſuppoſe, having pointed out the way) where a Tumour forming itſelf, ſuppurated, and ſolv'd the diſtemper. And here I cannot but mention his modeſty, which ſhews itſelf indeed in many other places; and he freely owns, that he had never arriv'd to

---

x 87. *b* 57. *c* 65. *d* 87.

ſuch

ſuch a perfect and miraculous operation, nor was yet maſter of ſo great a degree of knowledge.

THERE are two general obſervations which I muſt beg leave to make upon reading this Author: one is, that it appears plainly, that in his time *Phyſick*, *Pharmacy*, and *Surgery* were ſeparate profeſſions[y]: and indeed he makes excuſes for himſelf, that contrary to the cuſtom of his Country, and the example of his own Father, he had applied himſelf to the ſtudy of the *two* latter: which it ſeems were in ſo little eſteem with the Phyſicians (the *Medici Honorati & Nobiles*) that they thought it below their character to underſtand them; and therefore they left all manual operations, ſuch as bleeding, couching of *Cataracts*, laying on Cauſticks, *&c.* as well as the making up any Medicines, to their ſervants, the *Servitores & Miniſtri*.

---

y 87.

We

We find there were at this time ſeveral great Schools of Phyſick in *Spain*, particularly one at *Toledo*; which by the Epithet he gives the Profeſſors, of *wiſe Men*, and by his appealing to their judgement, ſeems to have been in great reputation.

ANOTHER thing to be remark'd is, That the elder *Arabian* Phyſicians, the *Aſiatick* I mean, ſeem to be intirely unknown to him: for he neither quotes any of them, nor, as I can perceive, refers to any of their Writings. So that there ſeems to have been little or no intercourſe then between *Spain*, and the *Eaſtern* Countries. And perhaps we may the more eaſily account for this, if we recollect what paſs'd among the *Sarracens* in a few Centuries before the time of *Avenzoar*. For Hiſtory tells us, that *Abdalrhaman*, the ſon of *Moavie*, of the Houſe of *Omniah*, after the entire de-

ſtruction of that family by the *Abbaſidæ*, *A. H.* 139, fled into *Spain* in the time of *Almanzor*, who reign'd in *Bagdad*, and was acknowledg'd for the lawful and rightful Chaliph by all the *Arabians* in the *Weſt*. He kept his reſidence at *Corduba*, and built the great *Moſque* in that city, and he it was who founded this Monarchy of the *Weſt*, and left it to his poſterity; ſome of which, even after they had loſt *Andaluzia*, reign'd in ſome parts of *Spain* 'till *A. H.* 416, when this race of *Abdalrhaman* was diſpoſſeſs'd by the King of *Marocco*, about the year 1030. From hence we may account for the reaſon of that inveterate hatred there was for ſome time between the *Eaſtern* and *Weſtern* Empire of the *Sarracens*, which, no doubt, hinder'd any commerce between them. And as a further argument of this, we find, that the works of *Averrhoes*, who liv'd not long after *Avenzoar*, tho' they made ſuch a noiſe in *Europe*, were not, neither are

at this day, known to the *Arabians* of the *Eaſt*. Notwithſtanding, we find that, not long after, in the time of *Averrhoes*, the *Aſiatick* Writers began to be known in *Spain*: tho' this *Spaniard* does not ſeem to have any very extraordinary great eſteem of them.

I DOUBT you will think me tedious in dwelling ſo long upon this author; but I muſt plead in my excuſe for ſaying ſo much of him, that as I found he was leſs known to our moderns than the reſt of the *Arabians*, ſo I look upon him to come under the character of an *Original* Author, more juſtly than any other of that nation. The tranſlation indeed of him, as well as of all the *Arabian* writers, is very barbarous: but if he were put into a good dreſs, in any language whatever, he might perhaps pleaſe the taſte even of the preſent age.

Averrhoes

Averrhoes liv'd not long after *Aven-zoar*; for he intimates himſelf, that he was acquainted with his *Sons* [a]. He died at *Marocco*, *A. H.* 595, as ſome ſay, or 603 as others [b]. He made a great figure in life; and his works made him celebrated over all *Europe*, after his death. He was a native of *Corduba*, bred to the Law: tho' he afterwards ſtudied Mathematicks and Phyſick. *J. Leo* gives a long account of his Grandfather, that he was ſent by his countrymen, who intended to revolt, to offer the Crown to the Emperor of *Marocco*: that he was by him conſtituted chief of the Prieſts, and great Judge of the Kingdom of *Corduba*: a poſt, which he enjoy'd a long while, and was ſucceeded in it by his ſon, and his Grandſon. Our *Averrhoes* was famous for his liberality, and patience, and for his continual application to ſtudy: and without doubt he was a man of ſtrong natural parts, and a very ſubtil reaſoner. He had the

a 636. b Bib. Vet. Hiſpan. 242.

title of *Commentator* given him, from the many volumes he wrote upon *Ariſtotle*, and was call'd beſides, the *Soul* of *Ariſtotle*. In *Phyſick* he wrote a Book at the *Miramamolin* of *Marocco*'s command, which goes by the name of *Colliget*, divided into *ſeven* parts, containing the whole Science of Medicine, and is chiefly a compendium, as he owns himſelf, of what had been ſaid by others, with ſome additions of his own. He begins with the general rules of this Art, and ſo deſcends to particulars; and therefore he ſays, no body will be able to underſtand what he wrote, but who is well vers'd in Logick and natural Philoſophy: accordingly he mixes more of the *Ariſtotelian* Philoſophy with his Theory of Phyſick, than the other *Arabians* do; for which defect he finds fault with the *wiſe Men* of *Andaluzia*. And this, I ſuppoſe, he muſt be underſtood to mean, when he ſays, [m] he ſhall uſe expreſſions

[m] p. 1.

and

and explain things, which his predeceſſors never did; and ſhall deduce every thing from the roots of natural Science. For in *Anatomy*, he profeſſes he gives us nothing new: and indeed he here intirely copies after *Galen*: and as to the *Practical* part of this Work, there is ſcarce any thing in it, but what is borrow'd; and tho' he does ſpeak ſeveral times of his own experience, yet he does not ſeem to have been much converſant in Practice, as indeed we may gheſs he was not, from the Hiſtory of his Life. However, there is one obſervation he makes, which I find no where elſe, that no body can have the *Small Pox* but *once*. The chief deſign indeed of this Treatiſe, appears to be to lay down right notions concerning the *Speculative* part of Phyſick, in which there were in his time great diſputes: and therefore as he follows much the ſame method as his maſter *Ariſtotle* obſerves in the *Hiſtory of Animals*, ſo one great

aim he had in writing this book, was to reconcile the opinions of that Philoſopher with thoſe of *Galen*; an Author who ſeems to have the *Second* place in his eſteem.

Mr. *Bayle* has collected a great many paſſages out of Authors, relating to *Averrhoes*; and as he ſeems never to have been acquainted with the original, he follows theſe Authors implicitly, who often miſlead him. As where he tells us from *Champerius*, that he was a bitter enemy of *Avicenna*, and that for this reaſon he avoids ever naming him: which he does in this very book often, and in his *metaphyſical* Diſputations, not to mention the Comment he has writ expreſsly upon that Author's *Cantica*. And as to being his *enemy*, as is here ſuggeſted, if we look into this very comment, we may eaſily be convinc'd of the contrary: for he thinks this treatiſe of *Avicenna*, one of the beſt introductions to *Phyſick*, which ever appear'd: and

and therefore becauſe it was conciſe, and ſometimes wanted an explanation, he undertook that Task himſelf. And to ſhew his candour, even when *Avicenna* ſeems to lay down ſome wrong poſitions, he explains in what ſenſe they ſhou'd be underſtood, ſo as to be conſiſtent with truth: as particularly in the doctrine about *bleeding* [a] old men, (which he diſtinguiſhes perfectly right) and the making uſe of *ſubterraneous* [b] caverns. The laſt rule particularly, he ſays, wou'd not ſo well ſuit his Climate, which was the *fifth*, i. e. *Spain*; but might be very proper for the *fourth*, which was *hotter*, and where *Avicenna* liv'd. What Mr. *Bayle* recites from Mr. *Paſquier*, about *Averrhoes* bleeding his Son at three years old, is equally a miſtake: for *Averrhoes* himſelf tells us, that it was *Avenzoar*, who [c] us'd this Practice in the

---

a 280. *b* 277. *c* 54.

caſe of his own Son. So where he quotes Mr. *Petit* for ſaying, that *Averrhoes* never gave any Medicine to the ſick, and that he owns as much himſelf, is directly contrary to what this book will inform us: tho' I agree, that it is probable, he was no very great Practicioner.

Mr. *Bayle* wonders, why Mr. *Herbelot* is ſo ſhort in his account of this famous writer: and I ſhou'd wonder why Mr. *Bayle* is ſo prolix upon the ſame Head, did I not conſider, that he picks up a few odd Stories which have been handed about concerning his *irreligion*, particularly the celebrated ſaying, he is charg'd with, *Sit anima mea cum Philoſophis*: a Saying, which, perhaps, there was no more ground to faſten upon *Averrhoes*, than any of thoſe Particulars I have mention'd. This writer has, with no little pains, amaſs'd together all that he cou'd meet with upon this article in modern Authors; and in a more emphatical manner, enlarges upon what he

found

found quoted from the Diſputations which this *Arabian* wrote againſt *Algazel*, a man famous in the preceding Century for being the founder of a Sect call'd the *Motazelas*, and who dy'd *A. H.* 505: a Piece finely writ, as he tells us from *Rapin*; but, in his own opinion, very pernicious. In this are contain'd a great many ſpeculations concerning the Soul, conſonant to the doctrine of *Ariſtotle*; among the reſt the *Unity* of the *Intellect* is explain'd: from which Mr. *Bayle* wou'd infer, that he was a very impious perſon, and one who muſt of courſe maintain the *mortality* of the Soul: and conſequently deny any future rewards or puniſhments. Why he ſhou'd be ſo fond of drawing *Averrhoes* into theſe opinions, I will not take the liberty ſo much as to gheſs; only give me leave to obſerve, that if he wou'd have conſulted the Author himſelf, inſtead of the Collectors he here quotes, he wou'd have found a very different account

count of his notions: for in one [a] diſſertation *Averrhoes* aſſerts, that the Soul is *not material*; and in another [b], that it is *immortal*. So uſual is it with theſe compilers of ſecret Hiſtory to run into infinite miſtakes, merely becauſe they take every thing at ſecond hand, and upon truſt: whereas would they have been at the pains to go to the Fountain-head, and caſt an eye only upon the original, their Memoirs wou'd have been much more exact.

BUT to digreſs no further, as there is little material in this Author, *Averrhoes*, relating to *Practice*, I ſhall not trouble you now with any further account of him, or his works. I ſhall only mention, that he takes notice of *Alkindus* [w], the Author of a Treatiſe now extant, *concerning the proportion and doſes of compound medicines*: and who, perhaps, might be the ſame with the fa-

---

a Phyſic. Diſput. 3. *b* 4. *w* 48.

mous

mous *Peripatetick* of that name in the reign of *Almamon*. In this book he endeavours to reduce the qualities of Medicines to the rules of *Arithmetick* and *Muſick*: but *Averrhoes* juſtly thinks he refin'd too much, and that it is not only a work of meer Speculation, built upon no ſolid ground, *i. e.* that of the *quality* of a Medicine in the *compound*, increaſing always in a *double proportion*, but owing altogether to his miſtaking the ſenſe of *Galen*, upon the ſame ſubject.

THERE are ſome other *Arabian* authors, whoſe treatiſes are extant, ſuch as *Abengueſit*, *Bulcaſem*, *Jeſu Haly*, *Camanuſali*, *Rabbi Moſes*, &c. but as they contain little in them, which is material; and, as I propoſe to give you a Hiſtory rather of *Phyſick*, than of *Phyſicians*, I paſs them by.

BUT there is one writer ſtill remaining, which I muſt, upon many accounts, ſpeak of more at large, and this

is

is *Alſaharavius*: an Author never mention'd by any other *Arabian* Phyſician, and ſcarce known in *Europe* to any but *Matthæus de Gradibus*, (who dy'd in 1460) 'till *P. Ricius*'s tranſlation of him (a very bad one) appear'd in 1519, and this itſelf never ſeen by *Geſner*. The tranſlator gives him a very great encomium; and ſays, he is a very clear writer, ſuccinct, and at the ſame time very comprehenſive; and in his opinion inferior to none, except *Hippocrates*, and his Interpreter, *Galen*. He compil'd a work, call'd *Al-Taſrif*, or a *Method of Practice*, divided into 32 Treatiſes, in which he is ſuppos'd by ſome to be excellent for the *Diagnoſtick* part, and deſcribing the Symptoms of Diſeaſes. The book indeed is very methodically writ, and without doubt deſerves a good character. But then I muſt obſerve to you, that the greateſt part of this work is almoſt exactly the ſame with what we may read in *Rhazes*: for inſtance,

the

the 26th Tract about the diſtempers incident to *children*; the 28th concerning *Arthritick* diſorders; the 30th, which treats of *Mortiferous* Medicines, are all in a manner tranſcrib'd from that Author. More particularly in his account of the *Small Pox*, in the 31ſt treatiſe, he copies almoſt every word of what *Rhazes* had written upon the *Peſtilence*; and ſo little varies from him, that he retains the very ſame diviſions, and even titles of the *Chapters*: nay, he mentions the ſame extraordinary virtue of a Medicine, which, tho' *nine* puſtules are come out, will prevent a *tenth*; tho' he deſcribes the Medicine itſelf a little differently.

And here give me leave to take notice of a fault, which is common to all the Editors of the *Arabian* writers, as well as to thoſe who have written expoſitions upon them: I mean their magnifying indifferently, and without any diſtinction, this or that Author, as an Origi-

Original, and as one, who has peculiar excellencies in him. Few of them inform us, where they borrow'd from the *Greeks*, and ſcarce one of them ſeems to apprehend, how much they ſtole from one another. Had they given us ſuch a detail as this, they might have ſav'd themſelves and their readers a great deal of trouble; and have left us ſome ſhort animadverſions, which wou'd have been of more uſe than any of their voluminous comments.

In peruſing this Author I obſerv'd, that he refers to a book, which contain'd the Precepts and Practice of *Surgery*: this he does very often, particularly *p.* 80, 81, 88, 97, 99, 107, 117, 118, 129, 123, 124, 125, 127, *&c.* I compar'd theſe paſſages with *Albucaſis*, as he is commonly call'd, the only *Arabian* who has left us any ſeparate treatiſe of *chirurgical* operations; and I had the ſatisfaction to ſee, that every caſe in *Surgery*, as mention'd by *Alſaharavius*, was

treated

treated of by him. I desir'd the favour of Mr. *Gagnier*, who has very great skill in the *Oriental* languages, to enquire whether the *Arabick* original of *Albucasis* cou'd be found in the *Bodleian* library. Upon searching, he met with one *Manuscript* in *Archbishop Marsh*'s collection N° 54, with this title (translated into *Latin* thus) *Tractatus x libri* ZAHARAVI *dictus operatio manûs* (i. e.) *Chirurgia & ars medica, circa cauterizationem, & dissectionem & commissionem fracturarum, in tres partes distributus* — but not finding the name of *Abulcasim*, (which is the name given him in a *Latin* MS. there by *Gerardus Carmonensis*, who translated him) he went further, and found another Manuscript amongst Dr. *Huntington*'s N° 156, with this title at large — *Pars xi libri Al-Tasrif, Authore Abûl-câsem Chalaf Ebn-Abbâs Al-Zaharavi* — and at the end of the Manuscript were these words translated out of *Arabick* thus, *Explicit hîc Tractatus*

de

de Chirurgiâ, eſtque concluſio totius libri Practices medicinæ cujus Author eſt Ab'ul-caſem, &c. *Die primo menſis Safar A. H.* 807. and in the *Latin* MS. already mention'd of *Gerardus*, it is call'd *particula* 30 *libri* Albucaſim. The joint-authority of theſe *two* Manuſcripts concurring with what I have obſerv'd before, about the references to a treatiſe of *Surgery*, puts it, I think, beyond all diſpute, that what we have now under the name of *Alſaharavius* and *Albucaſis* were writ by the ſame perſon. Add to this, that *Albucaſis* often refers to a book, which he had writ concerning the *Practice* of *Phyſick* But as I am now proceeding to ſpeak of the *Chirurgical* works of this Author, I ſhall call him by the latter name, as being more known, to avoid confuſion upon *this head.*

I DON'T find any certainty of this Author's age, but he is generally (tho' for what reaſon I do not apprehend) ſuppos'd

ſuppos'd to have liv'd about the year 1085: but there is ſome ground to think he was not ſo ancient. For in treating of *wounds*, he deſcribes the arrows of the *Turks*[m]: a nation which ſcarce made any figure, 'till the middle at leaſt of the *twelfth* century. And from what he ſays, that *Surgery*, in his time, was in a manner extinct; ſo that ſcarce any footſtep of the art remained[y]: one may, I think, infer, that he liv'd long after *Avicenna*; for in that Phyſician's time, we know, Surgery was in good repute. *Albucaſis* reviv'd it; and thinks it is the higheſt impudence to attempt any thing in it, without being well verſed in *Anatomy*, and in the *virtues* of Medicines, eſpecially the former; and adjures all of this profeſſion never to undertake, for the ſake of gain, a caſe which they do not underſtand. Tho' he takes a great deal from the *Greeks*, and eſpecially from

---

m 2. 94.

y Pref.

Ætius, and *Paulus*, yet of the *Practical* writers he mentions only *Hippocrates*, and *Galen*: and this by the way may be another reason to make us believe, that he is the same person with *Alsaharavius*, who in like manner in his *practical* work, does not quote above *four* or *five* authors, *viz. Rhazes*, *Honain*, &c. besides these *two*. He throws by, he says, all that is superfluous in *Surgery*, and retains only what is useful and necessary: and acquaints us, that he had join'd *long reading* and *experience* together; and protests he will relate nothing, but what he had seen. He is to be commended particularly for this, that he is the only one among the ancients, who has describ'd the *instruments* in each operation, and explain'd the use of them; and the Figures of these instruments are in both the *Arabick* Manuscripts, which I have nam'd, tho' not so finely and elegantly drawn, as in the *Latin* copy. Another thing very remarkable, and indeed peculiar

culiar to himſelf, is, that he gives his reader warning, wherever there is any danger in the operation: a caution many times as uſeful, as the long and minute directions of others, how to perform it.

In his *firſt* book he treats only of *Cauteries*; and ſeems to be in a rapture in ſpeaking of the divine and ſecret virtue of *fire*: he gives an account of *fifty* diſtempers, where they may be of ſervice, and in which he actually experienc'd the method himſelf. And 'tis very certain that by this operation, however painful and terrible, ſurprizing cures have often been done. He lays down all the directions for applying them: and none ſhou'd uſe them, he ſays, but thoſe who have a good inſight into *Anatomy*, and know exactly where the nerves, the tendons, the veins, and arteries lie[a]: and therefore he adviſes

[a] 1. 49.

great caution in this reſpect, and relates the Hiſtory of one, who was kill'd in a *Sciatica*[b], for want of this circumſpection; by cauterizing the *inſtep* and hurting the tendons there. And for this very caſe he deſcribes a cautery, terrible, he ſays himſelf, to behold, (and therefore not often us'd by him) yet however of very great efficacy; and accordingly he recommends it, in caſes of extremity, to his diſciples. We ſee how much more familiar the practice of the *Cautery* was with this *Arabian*, than even with the *Greeks*: and we may the leſs wonder at it, ſince the way of burning by the *potential Cautery* had been commonly uſed by that nation, and had the name of *uſtio Arabica* given it many ages before, as *Dioſcorides*[c] informs us in the Hiſtory of *Goats-dung*, which was the material they applied. And *Proſper Alpinus* remarks, that in his time *Uſtion* was the remedy moſt us'd, and was moſt de-

---

[b] 1. 42. [c] 2. 73.

pended

pended upon for inveterate diſtempers, and particularly aches, not only among the *Ægyptians*, but among the *Arabian* Horſemen, who liv'd chiefly in tents, and in deſarts [b]. The ſame obſervation we find in *Bellonius* [c], who ſaw himſelf this method practiced among the *Turks*: and what they made uſe of for this purpoſe, was either ſome rag, or wick of a candle.

In his *ſecond* book he treats at large of the operations perform'd by *Inciſion*, to the number of *ninety-ſeven*: and in his introduction obſerves, that this part of *Surgery*, is much more dangerous than what he had juſt now treated of (*i. e.*) the uſe of the *Cautery*, and therefore ſhou'd be undertaken with much more caution and circumſpection; becauſe upon this frequently enſues an evacuation of *blood*, in which alone life conſiſts. I ſhall take notice only of

---

b Medic. Ægypt. lib. 3. 12. *c* 3. 21.

what ſeems to be invented, or improved by him: and now and then remind you by the way, where he has added any thing to, or varied from thoſe who wrote before him.

He begins with deſcribing the operation, in opening a *Hydrocephalus*: not only where the water is collected between the bone, and skin; but where it lies between the skull, and the *Dura Mater*. The manner of performing it in each ſort is chiefly taken from *Paulus*: but he adds from his own experience, that he wou'd rather diſſuade ſuch an attempt, for he never ſaw it ſucceed in any one inſtance. And this is his opinion in general, in relation to *both* the ſorts he here mentions. However, as to the *firſt* of them, where the tumour is *external*, ſometimes on the fore-part, ſometimes on the hind-part, and contain'd between the skin and the *Cranium*, or perhaps even between the bone and the *Pericranium*; tho' he does not ſeem to encourage the

opera-

operation even in ſuch a caſe, yet Hiſtory furniſhes us with examples, where a cure has been perform'd: which I ſhall have a more proper opportunity to ſpeak of in another place. There is ſtill a *third* Sort of *Hydrocephalus*, where the fluid is confin'd not only between the *Dura* and *Pia Mater*, but in the ſubſtance of the Brain itſelf: which laſt in its own nature, as well as by the teſtimony of all authors, is generally, if not utterly incurable, and therefore not to be attempted by any wiſe man. Tho' the reaſon they generally aſſign for the operation here being ſo fatal, ſeems to be very unſatisfactory; I mean the dividing the *Dura Mater*. Wounds here, no doubt, are always attended with ſome danger: and we have inſtances every day, how the leaſt puncture in a part ſo exquiſitely ſenſible, often cauſes an Inflammation, Feaver, Delirium, and Death. Upon this account *Albucaſis*

gives a great caution [a], how it ought to be looſen'd from the bone, as he ſays it may eaſily be, in applying the *Trepan*: and to avoid the danger of hurting this Membrane, he orders a rim or margin to be made in the inſtrument, in order to hinder its going too deep: a contrivance, which *Acquapendente* afterwards improv'd, by adding *wings* to it: and without diſpute all this caution in the operation is very proper. However we know, that not only wounds have been made in thoſe parts of this Membrane, which are free from the great blood-veſſels, but that pieces of the Membrane itſelf have been ſeparated, and matter which lay under it, or in its duplicature, conſequently diſcharg'd without loſs of life. A ſtronger argument ſtill is, that where even the ſubſtance of the brain has come out, the Patient has recover'd. Upon this foot of reaſoning ſome have

advis'd

advis'd the opening of this Membrane, whenever any humour or matter was lodg'd between It and the *Pia Mater*. *Vertunianus* and *Gabriel Ferrara* ſeem to be the *firſt*, who recommended this Practice, and *Glandorp* and *Marchetti* tell us, that they have tried it with ſucceſs. And tho' the attempt has been thought ſo bold, that few have ventur'd to put it in execution, yet ſeveral of our own Surgeons have found by experience, that this method has been both neceſſary and ſafe.

It will not be foreign to this purpoſe to make a further remark, that *Albucaſis*, where he treats of applying a *Cautery* to the *Head* [d], (an application he by no means approves of) acquaints us what a great opinion ſome had of it, who imagin'd *Fumes* and *Vapours* might be let out of the brain thorough the *Dura Mater*, by ſuch a vent. Some

---

[d] 12.

of

of the moderns have run into the ſame conceit; and have been ſtill more extravagant in directing the cure, by ſo painful an operation, as *Trepanning*. But this Membrane is ſo thick and compact, in a natural ſtate, that it is impoſſible any thing contain'd within its cavity can paſs thorough it, and therefore *Anatomy* may teach us, how abſurd this advice muſt be. And wherever it has done good, in the *Head-ach*, *Vertigo*, *Epilepſy*, &c. as ſome affirm, (and accordingly with the like diſcretion, contrary to the experience of the beſt Surgeons in all ages, and the light of *Anatomy*, order the *Trepan* to be ſet in the *middle* of the *coronal* Suture) there has been either a foulneſs in the bone, or *pus*, blood, or worms, collected between the skull, and the *Dura Mater*: the removal of which, and not letting out the imaginary fumes, cures the diſtemper; as appears even from the accounts of *Severinus* himſelf, a violent advocate for *Tre-*

panning

panning in all theſe caſes. And that this is the truth of the fact, is evident from the very arguments theſe Authors uſe to ſhew us the reaſon of ſuch a Practice. For they tell us, that it is a common cuſtom among *Faulkoners* to open the skull of their *Hawks* in a *Vertigo*, with a *Cautery*: from whence, ſay they, proceeds an Ichor or ſanious matter, which, when it has done running, makes a perfect recovery. So that the very inſtance they give, to prove the advantage of the *Trepan* in theſe caſes, ſhews that ſome extravaſated matter, not any *Fume* or *Vapour*, was the cauſe of the diſeaſe.

FROM what has been ſaid, it plainly appears, that the wounding the *Dura Mater* does not account for the danger in opening an *internal Hydrocephalus*; as little ſatisfactory is the reaſon which *Acquapendente* gives for it, the letting in *cold* air upon the brain. The danger which *Albucaſis* apprehends, ſeems rather

rather to ariſe from a total relaxation and weakneſs of the brain and all the nervous ſyſtem, and indeed a diſſolution of nature itſelf. For in this caſe, not only the *Ventricles* of the brain and the *Medulla Oblongata* are affected; but the diſtemper often reaches thorough all the *Spine* itſelf: So that the *Water* making its way down through the whole length of it, frequently raiſes *Chryſtalline Tumours* in the *back*. Accordingly, when any ſuch is open'd, one may ſometimes from thence blow up the *Ventricles* of the *Brain*. And for this reaſon, becauſe the ſeat of the diſtemper lies higher, opening the Tumour, which appears in theſe lower parts, ſeldom proves of any ſervice.

Albucaſis, tho' he does not think it proper to uſe any inciſion in a *Hydrocephalus*, yet in other *cutaneous* ſwellings of the Head, which are ſmall and circumſcrib'd, eſpecially, if they are contain'd in a *Cyſtis*, by all means adviſes

the

the operation: and ſays there is no manner of danger in it, if care be taken to avoid cutting the Arteries and Nerves; and much leſs, when what is contain'd in the Tumour is a hard ſtony ſubſtance, becauſe there is leſs danger of any flux of blood. And he gives an inſtance from his own experience, where he opened ſuch a ſwelling in an old woman, and found what was enclos'd in it was no eaſier to be broken, than a *Flint*.

Albucaſis, copying after *Paulus*, ſpeaks of Tumours in the *Tonſils*, which inflame and ſuppurate: and explains the manner how in ſome caſes, the *Tonſils* themſelves, when they are much tumefied, ſhou'd be *extirpated*[n]: a Practice tho' attended with difficulty, yet ſometimes with no danger; as *Celſus* aſſures us, and the experience of the Moderns can atteſt. However he does not ad-

---

m 2. 42.

n 2. 36.

viſe

viſe the operation, unleſs the Tumour be of a white colour, and round, and the root of it, beſides, ſmall. For if the baſis be very large, a flux of blood, he ſays, is much to be fear'd: which has often indeed happen'd in this caſe, ſo as to prove extremely troubleſome, if not dangerous. Upon which account *Acquapendente*, who never is inclin'd to any ſevere operation, does in a manner diſſuade this, tho' recommended by the authorities I have mention'd: and others chooſe to apply a mould Cauſtick, which by being let into the very aperture of the *Tonſils*, waſts the ſubſtance of them by degrees: and this indeed ſeems to be the ſafer method, and in moſt caſes as effectual.

In the ſame chapter *Albucaſis* takes notice of ſome other Tumours, which ſometimes grow in the *Mouth* and the *Throat*, and which he ſays muſt be extirpated in the ſame manner which he deſcrib'd before in the caſe of the *Tonſils*.

ſils. And he gives a remarkable Hiſtory of ſuch a Tumour, which was livid and without pain, in a woman, who cou'd neither ſwallow liquids nor ſolids, nor even ſcarce breathe; and who muſt have died in a day or two, unleſs aſſiſted by the Art of *Surgery.* This Tumour had thrown out two branches into the cavities of the *Noſe:* he gives a particular account how he proceeded in making inciſions by degrees, and cutting them off: 'till at laſt, when he obſerv'd, that after he had remov'd one, a new one ſprung up, and that he was, as it were, only taking off a *Hydra*'s Head, he had recourſe to the *Cautery:* which he ſays, muſt have hinder'd any further increaſe of the ſwelling; tho' he is ſo ingenuous as to confeſs, that he does not know, what God did with the woman after.

He lays down alſo the method (according to the doctrine of *Paulus*, whom he here tranſcribes) of cutting off the *Uvula*[o],

Uvula[o], when it is impoſtumed, or ſo lax, that no *Topical* medicines will reduce it: and he gives this caution, as the other does, not to take off any more, than what is a præternatural excreſcence, for fear of injuring the voice. For the *Uvula* indeed is not improperly called the *Plectrum vocis*, and is generally of abſolute neceſſity to articulate ſpeaking. But *Hildanus* deſcribes a caſe, where the want of it produc'd no impediment in the ſpeech. And *Fallopius* is of opinion, that the loſs of the *Uvula*, then only affects the voice, when the palate is loſt too: tho' it muſt be confeſs'd, that the inſtance is very rare. But when in this affection of the *Uvula*, the patient will not admit of *inciſion*, or the *actual cautery*, he adviſes a *liquid cauſtick* made with Lime, which applied through an inſtrument, in *half an hour* (*Paulus* ſays an *hour*) makes the part black, and con-

---

o 37.

tracts

tracts it, 'till by degrees it falls off: a method, which he frequently uſes in other caſes[t]. And our Surgeons have ſuch an inſtrument, as an *Uvula Spoon*, to this day.

In treating of a *Bronchocele*[q], or a rupture in the fore-part of the neck, which, he ſays, is moſt frequent in *Women*, he is fuller, than the *Greeks* or *Celſus*; and he very rightly diſtinguiſhes between that which is *natural*, and that which is *accidental*. The *firſt* ſort is not to be touch'd. Of the *ſecond* there are *two* Species: one like a Tumour, which contains ſome groſs ſubſtance; the other like an *Aneuryſm*. But tho' he is ſo bold in uſing the *Knife*, he adviſes the operation only in the former caſe: and even not there neither, unleſs the Tumour be looſe, and little, and enclos'd in a *Cyſtis*. This ſort of ſwelling may, no doubt, be remov'd by art.

---

[t] I. 57. [q] 44.

Sometimes theſe excreſcencies are full of *Water*, ſometimes they have nothing in them but *Air*: and theſe caſes likewiſe may be remedied by *Inciſion*, *Friction*, or *Compreſſion*. Sometimes they turn to a *fleſhy* ſubſtance, which lying between the skin and the wind-pipe, reſembles a *Flap* or *Dewlap* hanging out, juſt like that of a *Turky-cock*, when he is angry. This is a very frequent diſtemper in thoſe countries, where they drink great quantities of *cold water*: eſpecially where they do not cool their *water* in *ſnow*, as in other warm Climates; but pour *Ice* into it, as the way is with the ordinary people, who live upon the bleak Mountains of *Genoa* and *Piedmont*. The matter of fact is as true, as that they themſelves attribute it to the drinking this water: and from the nature of cold, it is not difficult to account for this effect. For the liquor in going down, muſt needs chill the muſcles of the *Throat*, i. e. it contracts the veſſels, and thickens the humours

which

which float in them at the ſame time, from whence muſt follow a ſtagnation or obſtruction, and after a while a ſwelling in thoſe parts. And it is remarkable, that Tumours, which owe their origin to this cauſe, are and always continue *fleſhy*: whereas other *Bronchocele's*, which proceed from *ſtrains*, *bruiſes*, and ſuch like accidents, often ſuppurate, or turn to a *Meliceris*, *Steatoma*, &c. as *Albucaſis* obſerves. Among the *Spaniards* ſwellings in the *Glands* of the *throat* are very frequent, who indulge themſelves immoderately in the uſe of *cold* liquors. And that the coldneſs not only of the liquors, but of the *Climate* itſelf, may produce theſe effects, ſeems to be plain from the obſervations we find in writers, that theſe ſwellings about the *throat* and *head*, are much more frequent among the *Northern* Nations, than the *Southern*.

TUMOURS very often happen in the *Thyroidal* glands; but ſuch a ſwelling is not properly a *Bronchocele*, though ſometimes ſo miſcall'd, but a *Struma*, or *Scrophula colli*. In morbid bodies I have ſeen theſe *glands* enlarg'd to an extraordinary bigneſs, ſo as to reach down almoſt to the *Clavicles*: and in ſuch caſes they generally turn *Scirrhous*. When the ſwelling here is thus confirm'd, we may eaſily learn from *Anatomy*, were we not warn'd by *Ætius*, that the diſtemper is in its own nature incurable: for I believe, neither any inward medicine nor outward application can *diſſolve* it; and *repellents* wou'd rather do miſchief, and throw the Humour upon ſome other part. Neither wou'd any prudent Surgeon, I preſume, attempt to extirpate ſuch a large Tumour, for fear of cutting an artery or vein, or the *recurrent* nerve. And *Albucaſis*[r] gives us a ſuffi-

[r] Præfat.

cient

cient caution, in telling the ſtory of an ignorant operator, who in this caſe, by wounding the *Arteries* of the neck, killed the patient upon the ſpot.

He relates the caſe of two fungous ſwellings[s] in the belly which he cut off, in one was contain'd eighteen ounces, in the other ſix ounces, of a liquid ſubſtance: they were white, and the roots of them ſmall; the edges of them were invers'd, and a Humour continually ooz'd out of them. But he gives the operator a great caution, how he ſhou'd be ſure, that it is no *Aneuryſm*: or if there be the leaſt ſuſpicion of it, to have a *Cautery* in readineſs. When the patient is afraid of ſuch an operation, he propoſes another way of tying them with a leaden thread, 'till they drop off. But if the roots are large and thick, and the Tumour of an ill colour; he forbids tampering with it, for fear of its being

[s] 51.

cancerous. And as to *Cancers* [u], he thinks, tho' they are never ſo recent, they ought not to be attempted, if large; for he never cur'd one, or ſaw one cured. So that you ſee that, though this writer's Surgery is very bold, and what wou'd now be call'd cruel, yet he never raſhly ſtuck in his knife at a venture: but always made himſelf maſter of the nature of the caſe, and conſider'd the probability of ſucceſs, before he attempted the operation in any of theſe dangerous diſtempers.

In the *fifty-ſeventh* chapter he treats of *Circumciſion* [x], and ſays, none of the ancients ſpeak one word of it, and that he was the *firſt* who found it out, and practic'd it. This by the way is a certain proof, that he not only had forgot what *Paulus* expreſsly wrote upon this very article, but that he had never met with *Celſus*; who deſcribes much

[u] 53. [x] 57.

the ſame manner of cure in a *Phimoſis* [y].

THE obſervations he makes about delivering women, either of a live or a dead child, are many, and proper. The inſtance he gives from his own knowledge is very extraordinary, of a woman [z], who had a child which died in the *Uterus*, and after that was pregnant again; the *ſecond* conception died too. Some time after an Abſceſs broke out at the navel, from whence, to his great ſurprize, not only *pus*, but *bones* came out. Upon reflection he found, they were the bones of a *Fœtus*, and he took a great many of them out. The woman liv'd many years after, but had a continual running *Ulcer* at that place. However ſtrange this ſtory may appear, the experience of the moderns furniſhes us with ſeveral parallel inſtances; one particularly, where the woman not only

y 7. 25. z 76.

recover'd, but liv'd to have a child after [a]. And there have been caſes, where the *Fœtus* has never been in the *Uterus* [a]; but has lain either in the *Ovary*, the *Fallopian* Tube, or in the cavity of the *Abdomen* itſelf: ſo that ſometimes the bones have made their way out at the *Anus*, or thorough the Muſcles above the *Os Pubis*.

IT is a remarkable caſe we find in *chap.* 86, of an Abſceſs in the thigh, which made the bone carious the length of a *Palm*: the whole ſubſtance of the bone, by degrees, caſt itſelf off, and ſo firm a *callus* grew in its room, that the man was able to walk very well after. And the ſtory he tells of one, is no leſs ſingular, who in a *Gangrene* [b] cur'd himſelf by cutting off his hand, when he (*Albucaſis*) had refus'd to do it for fear he ſhou'd die in, or quickly after the operation. He mentions this inſtance,

a *Vid.* Philoſoph. Tranſact. b 87.

he

he ſays, for no other reaſon than to ſhew, what may be ſometimes undertaken with confidence in ſuch mortifications: and he very well obſerves, that nothing can be of ſo much uſe to an underſtanding Practicioner, as to attend diligently to all the caſes he can, which may be a direction to him for the future.

He is more full and circumſtantial in deſcribing the *Paracenteſis* in Dropſies, than either *Celſus* or *Paulus* is: and ſays, that of theſe an *Aſcites* is the only ſort, which admits of this operation; he might have added too, that this operation is the only cure, which the diſtemper admits of. For when this is the caſe, I am afraid, that all internal medicines, whatever miracles are pretended to by them, muſt fail; and the Patient ought to have the honeſt advice given him, to have timely recourſe to Surgery, which can afford him the only remedy by a *Paracenteſis*, or *Tapping*.

It ſeems as if nature had firſt pointed out this application; the water being ſometimes obſerv'd in a *Dropſy* by a caſual wound, or by its own force, to burſt out, as it were by way of *Criſis*, at the *Navel* and other parts of the *Abdomen*. And therefore this operation is as old, as any records we have in Phyſick: it is mention'd ſeveral times by *Hippocrates*, and is ſo accurately ſet down by this Author, that the moderns have added very little to make it ſafer or more commodious. Accordingly he defines the place, where the *Aperture* is beſt made; he gives us the method of making it: and deſcribes the form of the inſtrument, a *Spathomele*, with *two* edges, which, after the inciſion is perform'd, muſt be drawn out, and a *Cannula* put into the hole; ſo fenc'd with a ſort of a ring, that it ſhou'd not go too deep. He relates at length the management, which muſt be us'd to keep it in, in order to evacuate the water thorough

it the better. And this way certainly anſwers the end of that inſtrument invented by *Barbette*, or rather *Blockius*, tho' the former wou'd have it be thought, that no ſuch thing was ever in uſe among the ancients.

As to the manner of evacuating the water, he is ſo particular, as to adviſe the letting-out about *half* of it the firſt time: and then every day by intervals, ſuch a proper quantity as the ſtrength of the Patient can bear (which muſt be judg'd of, he ſays, by the *Pulſe* and the *Reſpiration*) 'till the water is quite exhauſted. *Celſus* ſays this quantity ſhou'd be about a *Hemina*: tho' to our ſurprize we may find it aſſerted by ſeveral of the modern Surgeons, that the quantity to be evacuated by *Tapping*, is no where expreſs'd or aſſign'd. He forbids, as all the ancients and indeed almoſt all the moderns do, the drawing off all the water at once, for fear of a *Syncope* or *Death*: for which reaſon this operation,

tho'

tho' practic'd from all antiquity, has been generally look'd upon as extremely dangerous.

If we may believe Hiſtory, ſuch accidents have certainly happen'd: and therefore it may not be thought out of the way to inquire into the reaſon of this appearance; that ſo we may with more ſecurity avoid the danger this operation is liable to; eſpecially ſince the writers of Surgery are ſo ſilent in this particular. *Fienus* indeed gives us two reaſons, (which, tho' he mentions nothing of it, he ſeems to tranſcribe with little variation from *C. Aurelianus*) why there is ſuch immediate danger upon drawing out the water all at once. *Firſt*, becauſe the water, tho' preternatural, has a native heat, and is well ſtor'd with ſpirits, and therefore upon its being ſuddenly let out, the parts are left cold, and nature being deſtitute of this heat and refreſhment grows languid and lifeleſs. To this it is eaſily anſwer'd, that

the

the *Viſcera* of the *Abdomen*, after the emiſſion of the water, are as warm as they ſhould be in a natural ſtate: and ſuppoſe they ſhou'd any of them contract this imaginary frigidity, we know very well by experience, that 'twou'd be far from affecting the vitals ſo ſuddenly, and putting an immediate period to life. Beſides we find often upon diſſection, the two principal of them, the *Liver* and the *Spleen*, not at all tainted in this diſeaſe. The *ſecond* reaſon is much of the ſame ſtamp, that the water in an *Aſcites*, is *ſecundum quid*, as he expreſſes it, become natural, and the parts have been us'd to ſwim in it, and to be cheriſh'd by it: upon the evacuation of the water they change their ſituation, and from this ſudden change enſues death. The arguments are ſo precarious, and the inferences ſo inconcluſive, that at firſt view the weakneſs of the reaſon diſcovers itſelf. The ſame may be ſaid as to the *Fuga Vacui*, which he mentions in an-

another place. Theſe are all the arguments I can find, which authors furniſh us with: ſo that if we wou'd be ſatisfied in this particular, we muſt ſome other way account for this effect, which the ſudden evacuation of the water ſometimes produces: and perhaps we may rationally enough explain it, if we conſider the manner, in which an *Aſcites* is firſt form'd.

And I ſhall examine firſt, what ſhare the blood-veſſels may have in it; whoſe coats are ſo contriv'd, that from whatever cauſe the blood flags in its motion, or ſtagnates in the *Capillary* ducts, the thinner particles can make their way thro' the pores of them, ſo as not to return again into the road of the circulation: and the longer this cauſe acts, the veſſels will be more diſtended, and the humours more eaſily extravaſated. So we find by experiment, that, if a *Ligature* be made upon the *Jugular Vein* of a Dog, a ſerous matter will ooze out be-

between the Integuments of the Head and into the Interſtices of the Muſcles of the neck. So too in the veſſels of the *Abdomen*, whatever makes too great a compreſſion upon them, or cauſes an obſtruction in them, the more fluid parts of the blood, that is, the *Serous*, are forc'd thro' the coats of them, and float at large in the cavity of the belly. So a *Scirrhus* or obſtruction in the *Liver*, *Spleen*, *Meſentery*, &c. may produce this effect: and an *Aſcites* has been often obſerv'd to ſucceed Tumours in the lower belly; inſomuch that *C. Piſo*, who made very good uſe of *Anatomical* knowledge, ſays, that whoever is converſant in the diſſection of *Hydropick* bodies, will find a *Tumour* to be the moſt frequent, if not the only cauſe of an *Aſcites*. But this diſtemper is not always form'd this way; for very often, as we obſerv'd before, the *Viſcera* are found to be intire upon the diſſection, in an *Aſcites*, as well as in a Dropſy of the *Peritonæum*: and there-

fore

fore many times we muſt look for the cauſe of this diſtemper in the blood itſelf. The quality of the blood moſt writers pitch upon for this purpoſe is, when 'tis too much inclin'd to *Fuſion*, and diluted with Serum, and ſo eaſily ſlips out thro' the coats of the veſſels: this perhaps may be the caſe ſometimes. But even the contrary quality will produce this effect, as it makes the blood more ſubject to obſtructions. Hence we ſometimes find, that an *Aſcites* ſucceeds a *Jaundice*; and that in an *Aſcites* the blood is often thicker, than it naturally ſhou'd be: and that the fault more frequently lies in ſuch a craſis of the blood, may be further infer'd from what is obſerv'd in the diſſection of *hydropick* bodies, eſpecially thoſe that are young; that the *Lungs*, the great and primary inſtrument to give a due comminution to the blood, are generally obſtructed. The particular veſſels, from which this *hydropick* humour takes its riſe, cannot

be

be determin'd: only 'tis more than probable, when the *Viſcera* are ſound and intire, as they often are, that it comes from thoſe of the *Cawl* or *Peritonæum*. *Hippocrates* ſeems to derive it from the former, and indeed there is ſome ground for his opinion; for it ſeldom happens, but that in an *Aſcites* the *Cawl* is either corroded, waſted, or putrified: and as to the *Peritonæum*, we ſee every day how the Glands of that Membrane are uſually affected in theſe caſes. A laxity of the coats of the Blood-veſſels, a rupture of the *Lacteals* or *Lymphaticks*, produce the ſame effects with too great a thinneſs or thickneſs of the blood. So that from whatever cauſe this extravaſation proceeds, there's a conſtant oozing out from the veſſels, till the whole cavity of the belly is fill'd, or at leaſt 'till the water by its own weight and preſſure is able to cloſe the pores of the veſſels, ſo as to put a ſtop to the effuſion of humours. In this caſe then there is a per-

petual communication between the veſſels, and the extravaſated water; ſo that when 'tis let out by a *Paracenteſis* from the cavity of the belly, it is the ſame thing, as if a derivation had been made immediately from the veſſels themſelves.

To come therefore to the point we propos'd, that is, the danger, which the ancients apprehended of evacuating all the water at once; let us but examine the reaſon, why any other evacuation, when immoderate, is dangerous: and we can't have a more obvious and familiar inſtance of this, than *bleeding*. When too great a quantity of blood therefore is drawn off, the force of its protruſion, upon that very account, is much leſs: ſo that the velocity decreaſing, the particles cohere much cloſer together. Hence the blood does not afford ſo liberal a ſecretion of ſpirits; and thoſe few it does ſeparate, are but very weakly driven into the nerves: and if

we

we conſider, that the coats of the veſſels cannot immediately contract themſelves, ſo as to adapt their cavities proportionably to the quantity of liquors which run thro' them, the velocity will ſtill be leſs upon the blood's flowing in wider canals: and from this ſlowneſs and coheſion of the blood enſues faintneſs, and defect of ſpirits; and if the evacuation be exceſſive, death. I have choſen to inſtance in bleeding, becauſe *Celſus* himſelf, to ſhew the danger of drawing off too much blood at a time, takes the Parallel from *Tapping*: and if this, ſays he, is conſtantly ſo in letting out the water in *Dropſies*, how much more does the ſame rule hold in *bleeding*? The reaſon is certainly the ſame in both; and what ſtill comes up cloſer to our purpoſe, which is the evacuation of humours not confin'd in veſſels, we ſee in large ſuppurated Tumours, if the extravaſated matter be let out all at once, the ſame ill conſequences ſometimes follow,

as we mention'd before. In the preſent caſe therefore, when the water is vented in too great a quantity by a *Paracenteſis*, the pores of the veſſels, by which the *Hydropick* humour us'd to diſcharge itſelf, being ſtill free and open, give way to a further eruption: and that indeed in a more profuſe manner at this time, ſince the preſſure of the water is, in a great degree, taken off, which in ſome meaſure ſerv'd to conſtringe the coats of the veſſels, and hinder the Serum from flowing out ſo plentifully, as it wou'd otherwiſe do. So that, upon the removal of the water, the veſſels open wider; and the fluxion of humours from them into the *Abdomen* is ſo great, that it may produce the ſame alteration upon the blood and ſpirits, as we juſt now explain'd in the caſe of *bleeding*. The better to ſecure the *Abdomen* from any return of this *Hydropick* inundation, *C. Aurelianus* adviſes *Bandage* after a *Paracenteſis*; he mentions it *twice*, and

and the uſe it ſerves to, he ſays, is to hinder the increaſe of the ſwelling. The reaſon ſeems to be very juſt, for the tighter the belly is kept, the greater the preſſure is upon the veſſels, and by that means the effuſion of Serum leſs. The like method of applying Bandage, Mr. *Littre* recommends, for the quick reunion of the parts after a *Paracenteſis*, in a Dropſy of the *Peritonæum*.

THE reaſoning we have applied about the waſt of Spirits, is confirm'd by the very ſucceſs of the operation: for *Boys* are ſeldom tap'd without danger. *Galen* ſays, he never knew but one, who eſcap'd. The laxity in the fibres of the veſſels (which is always in this age, as is plain from that great propenſity to ſweating) lets the juices ooze out too freely; and if it does not immediately kill, by exhauſting the ſpirits and occaſioning fainting fits, at leaſt it furniſhes a ſupply of Humours to renew the diſtemper: and therefore thoſe in

ſuch a tender age, are excluded from this operation by *Albucaſis*. The like obſervation holds, when the veſſels are very weak, or when the blood is in a very languid ſtate, let the cauſe be what it will; as in the caſe of thoſe, who are worn out with ſickneſs or old age. And from hence appears plainly enough the reaſon of the caution, which *Hippocrates* gives, that a *Paracenteſis* ſhou'd be done in time, while the ſtrength ſerves. Accordingly *Albucaſis* forbids us to attempt the operation in *old* perſons: and 'tis very amazing that people, when they are ſatisfied that there is a true *Aſcites*, that is, ſuch as cannot be cured without a *Paracenteſis*, ſhou'd defer this operation ſo long, 'till the only remedy, which was left for them, proves itſelf their deſtruction.

I HAVE here endeavour'd to account for the accident of a *Syncope*, which frequently happens in this operation, becauſe I ſee no rational account

hitherto

hitherto given of it: the reaſon Mr. *Garengeot*[a] aſſigns is, to me, incomprehenſible, the *deſcent of the* Diaphragm *into the Belly*, upon the venting of the water. Can the *Diaphragm's* returning into its right and natural poſition, cauſe a fainting fit? I ſhou'd have thought that the *lower* it deſcended, the more liberty wou'd have been left for the *Heart* and the *Lungs* to act: the likelieſt way to prevent a *Syncope*. This appears as ſtrange a ſort of reaſoning as another he makes uſe of, that a *ſhortneſs of breath*[b] *in this caſe is occaſion'd, by the inaction of the* Epigaſtrick Muſcles, *which, being extraordinarily diſtended, loſe their ſpring, and conſequently can no longer counterbalance their Antagoniſts*. Were I to reaſon, I ſhou'd imagin, that the more theſe muſcles loſe their ſpring, and the more unactive and diſtended they are, the ribs wou'd be leſs pull'd down, and the Diaphragm leſs preſs'd upwards. So

a 152. b 157.

that consequently the *Thorax* being less contracted, the breathing upon that account must be the freer. I cannot by the way forbear observing, how this writer often and unnecessarily affects to alter the Terms of Art made use of by the ancients: as in this very article he calls an *Anasarca*, a Dropsy by *Infiltration*. The *Greeks* thought, and from their time to our own days, every one else has thought the term, *Anasarca*, a very proper and significant expression to give us a notion of this disease: and I do not understand how this new-fangled word *Infiltration* (which is indeed no word in any language) conveys any Idea with it, which may help us the better to conceive, in what manner this sort of *Dropsy* here mention'd is form'd.

What has been said here of the open communication between the vessels of the *Abdomen* and the cavity itself, must of consequence be true, when a faintness ensues, or the distemper returns upon a

Para-

Paracenteſis: for no one ſurely can be ſo abſurd as to think, the water itſelf, which is extravaſated, neceſſary to the ſupport or life of the Patient. And therefore ſuppoſing the veſſels to be ſtrengthen'd to that degree, as to recover their tone intirely, and to hinder any further efflux of humours thorough their coats, there cou'd be no danger in drawing off all the water at once by a *Paracenteſis*: and this ſeems to be the caſe of thoſe few, which the writers of Surgery tell us of, where the water, by ſome caſual eruption, has diſcharg'd itſelf all at once of a ſudden, and yet without danger to the Perſon. The ſame holds as to what *Acquapendente* relates, that as this way always was practic'd by that bold operator, *Horatio à Nurſia*, ſo it had ſometimes ſucceſs. But he ſays, as this happens very rarely, ſo neither can we by any rules of art judge, whether the Succeſs will anſwer ſo or no; and therefore in this operation he follows

lows the opinion of the ancients, and adviſes the other method of drawing out the water by degrees. And here I cannot but take notice of a remarkable paſſage in *Acquapendente*, which is as great a proof of his integrity, as his judgment: He ſays, that the only *two* he ever *tap'd*, dy'd: one by not having the operation done, 'till the caſe was deſperate; the other by pulling out the pipe on purpoſe, and letting the water all out of a *ſudden*. However, he does not doubt, but the operation wou'd ſucceed, if the proper Rules were obſerv'd; and no body has laid down better rules for it, than himſelf.

NOTWITHSTANDING ſuch has been the univerſal opinion of the danger in diſcharging all the water *at once*: yet certainly there are ſome diſadvantages in letting it out in the ancient manner, by intervals and in little quantities, eſpecially, when as has been the uſual practice, no *bandage* is applied. For with-

without ſuch a compreſſion, it is not eaſy to intercept a new recruit of the *Hydropical* Humour, for the reaſons I have before aſſign'd: ſo that during the operation, which muſt laſt ſeveral days, the ſwelling, upon the account of freſh ſupplies coming in, does not, in proportion to the diſcharge, ſubſide. Add to this, that the keeping in the *Cannula* often injures the part, and ſometimes occaſions a *mortification*: tho' perhaps, as Bandage wou'd prevent the former inconvenience, ſo a *Cauſtick* apply'd before *inciſion*, wou'd in a great meaſure remedy this; for by this means the edges of the wound wou'd be leſs liable to fret and inflame, upon the Pipe's being faſtened in the *aperture*.

HOWEVER the experience of our own times has taught us, that this other way of letting out the water *at once* may ſucceed: a Practice which you your ſelf, SIR, have been inſtrumental in introducing among us; and which is

now

now grown familiar in our own *Hoſpitals*, and in uſe, as Mr. *Garengeot* informs us, in thoſe at *Paris*. And when the water lies inclos'd, as is frequently the caſe, in the duplicature of the *Peritonæum*, there is ſtill the leſs danger from this method of performing the operation: for Anatomy ſhews us, that ſcarce any accident, ſuch as has been mentioned, can happen; as well as that the coats of this membrane may, with the help of Bandage, more eaſily be brought to unite.

The Diſtemper he deſcribes *C.* 93. is a very ſtrange one, of which he had ſeen an inſtance himſelf in a woman of a lean Habit of Body, where the veins were very conſpicuous, *a Pain running from one Place to another.* She ſhew'd him her Hand, where he perceiv'd a little ſwelling and inflation in the *Vein*: this, in an *hours* time crept like a *Worm* upwards, and then aſcended to the arm quicker than can be believ'd, and mov'd

like

like *Quickſilver* from one place to another. As the ſwelling remov'd, ſo did the pain. In an *hours* time more, it run over the body, 'till it came into the other hand. He wonder'd at the quickneſs of its ſhifting its place in this manner, and had never ſeen the like as in this woman. He does not mention, whether he preſcrib'd any thing in this particular caſe or no; but the method he adviſes, whenever the like happens, if the ſwelling be very viſible, and the pain great, is to make an inciſion upon the part, and then apply a *Cautery*.

He is very particular in relating caſes from his experience, of *Wounds* by *Arrows*, and gives an account of a great many conſiderable cures he had done himſelf[b]. Among the reſt, he extracted the head of an arrow out of the *noſe* thorough the *cartilage*, where it had lain conceal'd for ſome time: the cure, which

[b] 94.

was

was perfect, took up *four* months. And he infers from what he ſaw in this operation, how ill-founded their maxims are, who aſſert, that the *cartilage* of the noſe, when once wounded, can never unite.

He ends his *ſecond* book[m] with deſcribing the ſeveral ways of drawing blood from the *Veins*: and in ſpeaking about thoſe in the *Arms*, he relates *two* ways of opening them. The *firſt* by *Puncture*, with an inſtrument, in ſhape either like a *Myrtle-leaf* or an *Olive-leaf*; the latter of which has a narrower and ſharper point: the *ſecond* by *Section*, with a *Knife*, which he calls *Alneſſil*, *Phlebotomus Cultellaris*, and which *Guido de Cauliaco* ſays, was a common *Lancet*; but in this I believe he is miſtaken, for the figure here annex'd is quite different from it. This *laſt*, ſays *Albucaſis*, the Phyſicians of the beſt character make uſe of:

---

m c. 95.

and

and he deſcribes the forms of all theſe *three* inſtruments. In opening the vein of the *Forehead*, he adviſes another inſtrument call'd *Foſſorium*, which is like the *Phlem* our *Farriers* uſe, and which, he ſays, muſt be ſtruck upon by ſomething or other to make it penetrate the coats of the vein: this is a better way, he thinks, of letting blood here, than by the *Phlebotomus*; and if that be made uſe of, care ſhou'd be taken, that the extremity be broad.

HERE, I believe, is the *firſt* account of what particular *inſtruments*, the ancients us'd in *bleeding*. *Galen* indeed expounds the μαχαίριον ὀξυβελὲς, which *Hippocrates* recommends for *Tapping* in an *Empyema*, by φλεβότομον, *ſuch a Knife as is us'd in bleeding*. He mentions likewiſe the *Myrtle-knife*, and the μαχαίρια ἀμφήκη, *with two edges*: but theſe ſignify rather *Inciſion-knives* in general, proper for *Diſſection* or cutting into *Tumours*, &c. rather than any ways appropriated to opening a

Vein.

Vein. Such is the σμίλη or σμίλιον of the *Greeks*, i. e. the μαχαίριον σηθοειδὲς, as *Galen* interprets it, of *Hippocrates*; ſuch too is the μίλη which *Hippocrates* applies to draw off blood, by *Scarifying*, in *Ulcers*; and ſuch is the *Scalper* and *Scalpellus* of *Celſus*; tho' for want of another word, this Author ſpeaks of it, as the common inſtrument made uſe of in *Phlebotomy*. We ſee by what has been ſaid about the vein of the *Forehead*, that the *Phlem* was in uſe in the time of *Albucaſis*; and in all appearance, it was not only ſo in opening this vein, but even thoſe of the *Arms*; as he himſelf ſeems to hint by ſo often repeating the term *percuſſion*. *Rhazes* and *Haly Abbas* expreſs'd themſelves in the ſame manner before him: and *Conſtantine* the *African*, who tranſcribes chiefly from them, but who liv'd before our Author, in treating of *Phlebotomy*, plainly deſcribes this way of opening the veins in the *Arm*: his expreſſions are *ferire*, venis *feriendis*, ne

nervus

nervus *percutiatur*, ne os *percutias*. And *Juvenal* ſeems to allude to this manner of bleeding in the ſame place, and uſes a word to the ſame ſenſe,

— *Mediam* pertundite *venam.*

and I am inform'd, that not long ago ſome of our own *Surgeons* did this operation in the like way. *Celſus*'s word for the inſtrument of *bleeding* is *Scalpellus*: *Conſtantine* and all the lower *Latins* expreſs it by *Phlebotomus*, in imitation of *C. Aurelianus*, and *Th. Priſcianus*, who uſe the term *Phlebotomare*. It does not appear, how far this reſembled our *Lancet*, a word derived to us from the *French*, and that, as *Diodorus* the *Sicilian* tells us, to them from the λαγκία of the ancient *Gauls*. *Lanceola* in its proper and genuine ſignification, is no older than *Julius Capitolinus*; how long it has been applied to ſignify a *chirurgical* inſtrument I cannot tell: however it may be trac'd as high at leaſt as the time of *William* of *Bretagne*, who liv'd in 1220,

and wrote the Hiſtory of *Philip Auguſt*, whoſe Chaplain he was. He gives us ſome account of the *Lanceola*, and diſtinguiſhes it very plainly from the *Phlebotomus*, both which inſtruments we ſee were made uſe of in that age. *Lanceola dicitur ſubtile ferrum acutum, cum quo minutores aliqui* pungendo *venam aperiunt in minutione. Aliqui cum* Phlebotomo *venam* percutiunt, *unde &* Phlebotomia *dicitur minutio.*

I HAD almoſt forgot to mention, that *Albucaſis* is more full and exact in deſcribing the proceſs (the *Apparatus minor*) for extracting a *Stone* in the bladder, than either *Celſus* or *Paulus* is: particularly he lays down the method, how it ſhou'd be done by *inciſion* in *women.* The *Greeks* treat of no ſuch operation in that *Sex*: and *Celſus* alone among the ancients, gives us ſome ſhort deſcription of it. However I very much doubt, whether *Albucaſis* perform'd the operation himſelf: for it is plain I think by his

his account, that in thoſe times in the country*, whatever it was, where he liv'd, a *Surgeon* was ſeldom or never employ'd upon this occaſion. A Virgin it ſeems was never to be touch'd; and a chaſt or a married woman wou'd not diſcover ſuch an infirmity to a man. A midwife therefore, or ſome other expert woman was to examin the patient, and take the Surgeons inſtructions indeed in this affair, but ſhe perform'd the manual part her ſelf: tho' he tells us there were very few to be met with, who were capable of executing it well. Such were the Ἰαλέμαι and the Μᾶιαι among the *Greeks*. The directions he gives, is to introduce the finger into the *Pudendum*, and by preſſing upon the bladder with the left hand, to bring the ſtone down as low as poſſible from the orifice of the bladder, to the root or bottom of the *Os Coxæ*: and there, wherever the ſtone is felt, to make an inciſion, which at *firſt* ſhou'd be but

* *In a* MS. *quoted by* Velſchius, *he is call'd* Cyropolitanus. Cyropolis *was one of the chief Cities of* Media, *ſeated upon the* Caſpian *Sea.*

ſmall: after this a *radius* is to be introduced; and if the Stone is then felt, the inciſion is to be enlarg'd in proportion to the bigneſs of it. By his deſcription the place of ſection ſeems to be lower than where *Celſus* orders it, which is *inter Urinæ iter & Os Pubis*, beginning probably from within the *Vagina*. And indeed it is plain it was ſo by another circumſtance; for one of the reaſons he gives for the difficulty of this operation, greater, he ſays, much in *women* than in *men*, is, that the place of ſection in them is farther remov'd from the *Stone*; and therefore requires a deeper inciſion, which conſequently is attended with more danger. *Brunus* alone, of all the *Italian* Surgeons, tranſcribes the whole proceſs from hence. But had the place been meant, where *Celſus* deſcribes it, *Anatomy* wou'd convince us, that the paſſage to the bladder this way muſt be much ſhorter: for if the inciſion be made laterally, on one ſide of the Uri-

nary

nary duct, the knife ſlips immediately from the *Vagina* into the fore-part of the bladder. If the ſection be made in the *Perinæum*, there wou'd be no difference, as to the diſtance of the *Stone* in either *Sex*. The place of ſection here pointed out by *Albucaſis* is exactly the ſame, where *Frere Jaques*, and after him Mr. *Rau*, choſe to cut: tho' I do not believe that either of them learnt that way of cutting from this author. You may obſerve too, that *Albucaſis* orders *two* different inciſions to be made, as Mr. *Rau* did, as a greater ſecurity in coming at the ſtone. The inciſion may be made *here*, without wounding the *Vagina*; (a fault which *Frere Jaques* was frequently guilty of) eſpecially in *Virgins*: and therefore 'tis with very good reaſon that Mr. *Rau* ſays the operation is more difficult in *women*, who have known men, or have had children: for in them the *Vagina* being much more dilated, more eaſily falls in the way of the knife: and

in this caſe, you ſee, the *Vagina* muſt be cut thorough *twice*; and ſo muſt it be likewiſe, if the ſection be made in the *Perinæum*: and this *Gul. de Saliceto* was aware of[a]. So that this place here propos'd by *Albucaſis* is the only one, where there is any poſſibility to avoid cutting the *Vagina*. One thing is very remarkable, that, if in the operation an *artery* ſhould be cut, and a flux of blood ſhou'd grow troubleſome, his advice is to deſiſt, and leave the ſtone behind: then to think only of curing the wound, and after ſome days, when that comes to a digeſtion, to return to the operation, and extract the ſtone. And this was the method, which *P. Franco*, us'd in making the inciſion one day, and drawing out the ſtone the next or ſome other day; and which was frequently practiced here by Mr. *Cyprianus*, in *Men.*

I HAVE remark'd before, how bold the *Greeks* were, much bolder indeed

[a] l. 47.

than

than the *Romans*, in performing the operations of *Surgery*; and how many they us'd actually to perform, which for the cruelty or difficulty of the undertaking have been laid aſide, and diſus'd by the moderns. But whoever will take a view of *Albucaſis*, and compare him either with *Celſus* or *Paulus*, will think him much the hardier operator of all of them: the very reading the catalogue of his operations wou'd be ſhocking to any one, who has not ſeen a good deal of this ſort of Surgery. I can't but wonder at one thing, that he ſhou'd not ſo much as ſay one word of the method, which ſome of his own nation had ventur'd to attempt in a *ſtone* of the *kidney*, which was to extract it by cutting thro' the muſcles of the back. It is plain from what *Serapion* and *Avicenna* ſay of it, that it was practic'd by ſome in thoſe times; tho' they both think the operation extremely hazardous, and moſt likely to end in death. And I juſt men-

tion this to ſhew, that in thoſe days there was ſcarce any operation, how painful, difficult, or dangerous ſoever, but ſome Surgeons ventur'd to undertake it, and ſome patients to undergo it. And as to the caſe I have been ſpeaking of, whatever has been ſaid concerning the fatality of thoſe wounds, which penetrate the *Pelvis* of the *kidney*, we find it clearly contradicted by the late learned Mr. *Bernard*, in the caſe he gives us of Conſul *Hobſon*, who had a ſtone cut out of his kidney by the famous *Dominico Marchetti* at *Padua*, and liv'd many years after in perfect health. The caſe is very accurately deſcrib'd, and the reflections upon it worth peruſing; the ſame account informs us, that the *Arabians* mention indeed ſuch an operation, but think it the attempt of a Madman or a Mountebank, and that *Rouſet* was the *firſt*, that ever ſeriouſly adviſed it. However beſides the inſtance alledg'd, there is *one* more to be met with of this operation

ration of *Nephrotomy* being actually performed; and that is in *Mezeray*'s History of *France*, where the fact is related thus. "The Doctors of the faculty "of Physick at *Paris*, knowing that an "Archer of *Bagnolet*, who had been "very much afflicted with the stone, "lay under sentence of death, beg'd of "the King that he might be put into "their hands to make an experiment, "whether they cou'd open the *kidney*, "and take out the stone. The ope-"ration succeeded so well, that the man "liv'd many years after in good health." This was done in the reign of *Charles* the Eighth, who died 1498; near 100 years before *Rousset* wrote, and when the *French* Surgery was but just in its dawn. *Tulpius* is of opinion, that the advice of *Rousset* was founded upon what has been sometimes observ'd of a stone's making an abscess in the *kidney*, and working its way out, as, in the case he describes, it did in the loins; and which indeed *Hip-*

pocrates

pocrates takes notice of. But 'tis as probable, he might have taken his notion from this matter of fact, which no doubt had made a noiſe in his own country; and which *Rouſet* himſelf relates, tho' he tells the Story (from the *Supplement* to *Monſtrelet*) otherwiſe in one or two particulars. Tho' theſe *two* inſtances (which perhaps are the only *two* upon record) will ſcarce recommend the practice; yet thus much at leaſt may be concluded from them, that the operation, tho' dangerous, may poſſibly ſucceed, and is allowable at leaſt in caſes otherwiſe deſperate, where the way is pointed out by an Abſceſs. The arguments drawn from *Analogy* by *Rouſet* are worth peruſing. We have reaſon to think, cutting for the ſtone in the *Bladder*, was thought at firſt a very dangerous operation; ſo much, that *Aſclepiades* and his Sect exploded it as a pernicious practice; and *Hippocrates* wou'd have this only, of all *chirurgical* opera-

operations, left to a particular Sett of Men, who made it their profeſſion. It is difficult to determine in all caſes, what is impracticable in Surgery. Some attempts of this nature, which the ancients perform'd, have ſuch an appearance of boldneſs in them, that I doubt we are too ready to think them incredible, merely becauſe we don't ſee them undertaken in our days.

THUS have I endeavour'd to give you the ſeveral characters of the moſt celebrated Phyſicians among the *Arabians*, and am willing to believe, that I have produc'd a few Inſtances, where they have made ſome improvements at leaſt in our profeſſion, and have added ſome remarks in caſes of *Phyſick* to what they found in the *Greeks*. And were it otherwiſe, there is one thing at leaſt, and that one of the greateſt importance, not yet mention'd, which we muſt ſeek for only amongſt theſe Writers, I mean

the

the *Hiſtory* of the *Small Pox*. For perhaps from the time of *Hippocrates* to this very period, there never happen'd any thing ſo remarkable in Phyſick, as the appearance of this new and ſurprizing diſtemper. The original of which may be traced up from their own authors much further backward, than is commonly imagin'd, even up to the famous Epoch of *Mahomet* himſelf, in the beginning of the *ſeventh* Century. The *Meaſles*, which no doubt was of the ſame age, (call'd not improperly by *Avicenna*, *Variola Cholerica*) they look upon as a diſeaſe ſo near a-kin to the *Small Pox*, that they generally treat of them both together, as if the greater included the leſs. This was a diſtemper, without diſpute, unknown to the *Greeks*, whatever ſome of the moderns have ſaid to the contrary; and *firſt* obſerv'd in this nation and deſcrib'd by the *Mahometans*. And ſince it is one ſo extraordinary in its ſymptoms, ſo conſtant

ſtant and regular in its ſtages, and ſo univerſally incident to all mankind, it were to be wiſh'd, that Mr. *le Clerc* had thought fit to have given us a ſhort extract at leaſt of what theſe original writers have ſaid of it: eſpecially when in its very infancy we may find the image of this diſeaſe very well painted in their works, and the practice clearly enough deliver'd. That Tract of *Rhazes* alone, entitled, *A Diſcourſe of the Peſtilence*, wou'd very fully explain to us the idea they had of this diſtemper, and ſhew us, that they were not at all unacquainted with the difference of the *diſtinct* and the *confluent* ſort. By the earlieſt account we have of the *Small Pox*, we find that it firſt appear'd in *Ægypt*, in the time of *Omar* ſucceſſor to *Mahomet*: tho' no doubt, ſince the *Greeks* knew nothing of it, the *Arabians* brought it from their own country, and might derive it originally from ſome of the more diſtant regions of the *Eaſt*. For the oldeſt of

their

their writers do not ſpeak of it as a diſtemper, which had taken its riſe very lately. And as this people in leſs than *thirty* years did propagate its Religion, and Empire, ſo did it no leſs this modern evil, not only thorough *Ægypt*, but *Syria*, *Paleſtine*, and *Perſia*, and a little while after along the *Aſiatick* coaſt through *Lycia*, and *Cilicia*: and in the very beginning of the next century farther into the Maritime parts of *Africk*, and croſs the *Mediterranean* even into *Spain* it ſelf.

HERE indeed is a new field in Phyſick. I will only give you a ſhort plan of this diſeaſe, as it lies in their own authors, and eſpecially in one of the oldeſt and beſt of them, *Rhazes*; the *firſt* indeed, as he ſays himſelf, who wrote any diſtinct or exact treatiſe upon this ſubject. To begin then in his method, as the evil was unheard of before, ſo he aſſign'd a cauſe as intirely new in Phyſick, a ſort of an *innate Contagion*. This

is

is a *ferment* in the blood, like that in *Muſt*, which purifies it ſelf ſooner or later by throwing off the peccant matter at the glands of the skin: an *Hypotheſis* ſince applied, though upon very ſlight grounds, to *Feavers* in general by many moderns. This *ferment* he ſuppoſes to be deriv'd from the mother in the *womb*; which is the reaſon why the diſeaſe is ſo univerſal, and ſo equally incident to all. It is moſt epidemical in *Spring*, and *Autumn*, eſpecially after a wet ſummer, or a warm winter: children, and adults are moſt ſubject to it; old age but ſeldom, unleſs in a very peſtilential ſeaſon. Corpulent flabby bodies which abound in humours, and which have been us'd to much wine or milk, receive the infection ſooneſt; they who are of this dry habit of body, and of a *bilious* conſtitution are more apt to have a more violent ſort. The *Greek* tranſlator, who made his verſion from the *Syriack* (the original language probably,

bably, in which *Rhazes* wrote) calls this ſort by a term never heard of Ευλογία, which, he tells us, anſwers to the *Syriack*, *Chaſpe*. This word indeed in that tongue, as well as in the *Hebrew* and *Arabick*, ſignifies Εξάνθημα, an *inflammatory puſtule*: and therefore *N. Machelli*, who has given us a very elegant tranſlation of the *Greek*, expreſſes it properly enough by *Incendium*, but the *Greek*, he ſays, calls it Ευφλογία. If we go a little further, and ſuppoſe it ſhou'd be read Εκφλογία, the ſenſe of the Author wou'd be intirely preſerv'd, and very little variation made in the reading.

THE fore-running ſymptoms of this diſtemper, are, an acute feaver, violent pain in the head and back (the laſt particularly a ſure ſign) drineſs of the skin, heavineſs, difficulty of breathing, frightful ſleeps, redneſs of the eyes, pricking all over the body, yawning, ſtretching, pulſation and weight in the head, ſickneſs, and inclination to vomit. Great

pain

pain in the back, violent ſickneſs, reſtleſſneſs and burning all over the body, and a high flaming colour, eſpecially about the throat, ſigns of an ill ſort. He calls the puſtules [a] either *ſublimia*, which muſt be *diſtinct*, pointed or riſing high; or *lata*, flat and broad, as in the *confluent* kind. Many of theſe ſymptoms are common to the *Meaſles*; and if the heat is more intenſe [b], and the ſtraitneſs and oppreſſion extremely great, eſpecially if there be a cough, and itching of the ears and noſe, 'tis rather a ſign of this laſt diſtemper: which is ſometimes more dangerous than the *Small Pox*.

He is very particular in relating the differences, and *prognoſticks* of the *Small Pox*. If the eruption is eaſy, and the maturation comes on well, and the feaver vaniſhes, no danger: otherwiſe, if the feaver continues after the eruption.

---

a Ad Almanz. 10, 18.
b Diviſion. lib. 1. 159.

It is a kindly ſort, when the breathing is good, the pulſe regular, the ſenſe perfect, and the patient can take nouriſhment and ſleep. When the puſtules, containing a white matter, are large, diſtinct, and few, and ripen without any great feaver; and even tho' there be many, and in ſome places confluent, yet if they are for the moſt part large, and advance kindly, and if with this the ſtrength keeps up, and there be no oppreſſion or burning, this is to be reckon'd none of the worſt ſorts. But when they are thick and coherent, ſo that a great many of them make one by running together, when the circle of theſe cluſters is very large and the appearance of them like fat or ſuet, when they run like an *Herpes*, or like what they call a *Formica*, corroding, ulcerating, and contracting the skin; when they riſe like *warts*, and have no matter in them, it is a very malignant ſort: eſpecially, if after the eruption they don't

come

come on well, and the patient be not reliev'd. If the feaver increaſes after the eruption, an ill ſign: ſo a *new crop* of puſtules, as it ſometimes happens, ſhews a great plenitude of humours. The ſort is more kindly, when it is not attended with violent redneſs; but if with great paleneſs, dangerous. If the eruption is made upon the *firſt* day of the diſtemper, it ſhews the humours to be too brisk and impetuous: if upon the *third* day, it denotes they are more temper'd and languid: if in the *critical* days, by which I ſuppoſe he means the *fourth* and *ſeventh*, the diſtemper is ſtill milder. If there be great pain in any part, and that part grows greeniſh or black, and the ſtrength fails, it is fatal. If the puſtules are extreamly little, hard, of a violet, green, high red, or a black colour, and don't come to maturation, it portends ill: if they continue ſo throughout the whole courſe of the diſeaſe, if the feaver be not remov'd, and is attend-

ed with a *Syncope*, ſickneſs, or trembling of the heart, nothing to be expected but preſent death. Thus far of the ſymptoms and the judgement to be form'd of the event.

THE cure follows, and the better to judge of this we muſt always carry it in our memory, that *Rhazes* liv'd and wrote in the warm climate of *Perſia*. He bleeds or cups immediately, even in children: and if the ſymptoms be violent, even to faintneſs: otherwiſe, a leſs quantity is ſufficient. If a vein in the arm be not eaſily found, the *Poplitæa* may be open'd. The room to be kept cool: all the regimen to be cool likewiſe. *Ptiſan* the nouriſhment, and the medicines chiefly *Troches* of *Spodium* (a good abſorbent) and the juice of *Pomegranate*, and all other acid and aſtringent plants. And the rule in uſing this refrigerating method muſt be with regard to the intenſe burning of the diſeaſe, and managed with that moderation, as not to extin-

extinguiſh the natural heat. At firſt he gives *Ice-water*, 'till the patient vomits and ſweats; then vaporates with warm water; and this he reckons the moſt effectual way to drive out the puſtules. So for prevention and preparation, he adviſes bleeding, ſwimming, uſing *Ice*-water and all the coldeſt acid diet, as the juice of unripe grapes, ſallading, *&c.* He gives a receit made of acids and *Spodium*, much in vogue among the *Indians*, who it ſeems affirm'd, that whoever us'd it would not have *ten* puſtules in the whole. The body if bound to be kept *open*, by ſome infuſions taken *twice* a-day; this will make the puſtules fewer; and to be done, if the diſtemper be violent. After the eruption, ſtrong purging to be avoided, eſpecially towards the *criſis*, for fear of a *Dyſentery*: and too great a flux is to be reſtrain'd. If bleeding has been omitted in the beginning, then gentle ſweating and promoting the eruption. If

the patient be hot and the puſtules do not advance, the *decoction* with figs, raiſins, lentils, *&c.* to be conſtantly us'd. If the diſeaſe be ſlight, and the oppreſſion little, and the *Small Pox* be out, *coolers* not to be given to any great degree, for fear of retarding the eruption; but the decoction to be continued, with ſome *Saffron*, &c. When they are all come out, vaporations with water. For dilution, water of *Barley*, *Pomegranates*, *Melons*, &c. and other temperate liquors: and any thing, which more reſolves the humours, is leſs neceſſary, eſpecially in the *Meaſles*. If the oppreſſion be very great and near to a ſyncope, dipping in cold water and friction to drive out the *Meaſles*, and to take care there be not too great a ſolution of the fluids, or too profuſe a ſweat. After the *fifth* day (reckoning from the *firſt* ſeizure) if the puſtules don't advance, uſe thoſe medicines which promote the eruption. But this is to be done with circumſpection, and

with

with regard to the ſymptoms; eſpecially the feaver, which will be beſt judg'd of by the *breathing* and the *pulſe*. But if the puſtules are hard and rough like *warts*, and the patient languid, it is to no purpoſe to attempt any maturation: for that cannot be done: ſuch a ſtate of the diſeaſe being plainly pernicious. *Opiates*, above all things, are proper in want of ſleep, or in caſe of a looſeneſs. The body is open generally towards the end of this diſeaſe, eſpecially in the worſt kind. No purging before the *criſis*: but if need be, and the body be dry, purge at the *beginning*, and before the *declenſion*: the *firſt* to abate the heat, and beating of the head; the *latter* to eaſe nature of her burden, and to carry off the morbifick matter. This to be judg'd of either before or after *bleeding*, by the body's being weakly, yet bloated and full of humours; a lurking feaveriſhneſs, and undulating pulſe. In this caſe *purging* anſwers beſt: but if the mouth be

bitter, if vomiting and great inflammation, if the throat is ſo ſtuff'd, as to endanger ſtrangling, it is proper to *bleed*. The directions are very full, which relate to *Gargles*, *Collyriums*, &c. and the preventing any ulcers, or pitting from the *Small Pox*.

THIS is the deſcription *Rhazes* gives of the *Small Pox*; a very true one, tho' it does not minutely deſcend into particulars: and for above 500 years it was thought ſo compleat, that ſucceeding writers ſcarce added any thing to it. 'Till at laſt indeed, they came to diſtinguiſh the ſeveral ſtages of this diſtemper, and obſerve the very *days* in each of them with great exactneſs. However, even ſince that time to our own, tho' the modern authors have enter'd into a more preciſe detail of the appearances and the ſymptoms, which attend this diſeaſe, yet as far as regards the *practical* Part, we ſee here the foundation of every thing

they

they have advanc'd. To inſtance in a few particulars.

THE *Arabians* have rightly diſtinguiſh'd between the *two* ſorts of *Small Pox*, and between each of them and the *Meaſles*: and have deſcrib'd not only the *regular* ſorts, but have taken notice of the *Anomalous* too. They have likewiſe obſerv'd, where one *crop* has ſucceeded another.

AT the beginning, and ſometimes even after the *eruption*, they preſcribe evacuations both by *bleeding* and *purging*. And indeed they thought, that the good or ill event of the diſtemper depended ſo much upon the treatment they us'd at the *firſt* ſeizure, or in the *firſt days* of it at leaſt, that they are extraordinarily careful and exact in the *regimen*, which they order to be extremely *cool*, as was moſt proper and ſuitable in ſo ſultry a climate as theirs was. Their practice ſurely was founded upon good grounds: tho' others have followed it in an extravagant

travagant manner, and even exceeded what they did, in nations, where neither the nature of the diſeaſe, nor the conſtitution of the air requir'd it. Even our countryman *Sydenham* carry'd this notion to an extremity in the *firſt* edition of his works: tho' afterwards he was ſo wiſe as to retract a great deal of what he had ſaid, and came into the *moderate* method, as without diſpute more agreeable to reaſon, and to the temper of our own Iſland.

We may obſerve, that their whole management, both as to *Diet* and *Medicine*, in this ſtage, ran upon *Dilution*: which they thought the moſt effectual means to produce a kindly *eruption*, and to keep the puſtules out. And as to this *laſt* point, however *cooling* their regimen in general was, they made no ſcruple to uſe *warm* and generous *Cordials*, when nature ſeem'd to want aſſiſtance, or when they apprehended any danger of their ſtriking in. To the ſame end, when there

there was any great diſorder and ferment in the humours, which ought to be allay'd, or any terrible ſymptom, which hindered the maturation of the Pock, they had recourſe to that ſovereign and divine remedy, *Opium*: a remedy often us'd by them in this caſe, tho' *Sydenham* ſeems to have been the *firſt*, who ever gave the leaſt hint of ſuch a practice among our ſelves.

HERE too you will find, that in the declenſion of the diſeaſe, when nature has diſcharg'd all ſhe can, and is ready to ſink under the load of the morbifick matter, they took the proper ways to relieve her by Art; and for that purpoſe direct us, how to apply both *bleeding* and *purging* in ſuch a caſe of extremity.

THUS much I have obſerv'd relating to this diſeaſe, out of theſe authors, merely as an *Hiſtorian*: I will enter no further now upon this head, but leave the purſuit of ſuch inquiries to you, SIR,

who

who are a perfect master of the subject, and who, I hope, will soon oblige the world with the best observations, which either an acquaintance with the ancient writers, or a happy and extensive practice can suggest.

I HAVE here finish'd the account of the *Arabick* writers: an account which, I fear, you will think much too long, and others perhaps may look upon as no ways material or necessary. But to state the matter fairly, as far as it regards their character and merit, the sum of it is this: tho' for the most part they are little better than copiers of the *Greeks*, yet we must be so just to them as to say, that we are indebted to them for some improvements in *Physick*. They were the *first*, who introduced any *Chymical* medicines into Practice; but these were but few in number, and it does not appear that the progress they made in the art of *Chymistry* was very considerable. For besides the preparations I

have

have cited from *Rhazes*, *Meſue* only, who compiled a *Diſpenſatory*, and *Bulcaſem*, who wrote late in *Spain*, mention any more, and theſe not above *ſix*. *Anatomy* did not receive any advancement from them: *Surgery* was upon the ſame foot, and was no more improv'd by them than by the latter *Greeks*, 'till the time of *Albucaſis*, who indeed carried that Science, as we have ſeen, to a great height. And in this *Æra* hiſtory informs us, that *Surgery* began to be more divided, than it had been in former ages, from the other branches of *Phyſick*, and to be erected into a particular Profeſſion by it ſelf: which, no doubt, was one way of giving thoſe who profeſs'd it, an opportunity of being more skill'd in that art. They added a great deal to *Botany* and the *Materia Medica*, by the introduction of new Drugs, of the *Aromatick* kind eſpecially, from the *Eaſt*: a catalogue of theſe may be ſeen in *Garcia ab Horto* and *Ch. Acoſta*: and as they

are very numerous, ſo many of them are of conſiderable uſe in medicine, particularly the whole tribe of the milder *purges*. And to do them juſtice upon this head, they not only deſcrib'd *new* plants, but diſcover'd ſome virtues in the *old* one's, utterly unknown to the *Greeks*. As to *Pharmacy*, the *Arabians* firſt brought in the uſe of *Leaf-gold* and *ſilver*: but one thing we may obſerve, which is very particular, that they were more ſparing in the uſe of *Metals* in outward applications, than their maſters the *Greeks* were. They too *firſt* found out the way of extracting *Sugar* by coction; and by the help of that, of making *Syrups*: which two *new* materials are of great ſervice in mixing up compound medicines, and are in ſeveral caſes preferable to *Honey*, which the *Greeks* were obliged to make ſo much uſe of. Accordingly they deſcrib'd the forms of a great many *Compoſitions*: ſeveral of which, *Pills* particularly and *Electuaries*, ſtand to this

day

day in our Diſpenſatories. Notwithſtanding this, *Guy Patin*, one of the laſt of their declar'd adverſaries, in his rough and courſe manner, which was ſo natural to him, falls upon them with great fury: and ſays, every thing which is good in them they take from the *Greeks*. That I think is more than he cou'd prove; Is nothing I have here mention'd, *good?* Or are the obſervations they have left us about a *Spina Ventoſa*, the *Small Pox*, and ſome other diſtempers, intirely uſeleſs? Is the *Surgery* of *Albucaſis* not worth any regard? He goes on inveighing againſt them for being the [a] *Inventors* of compound *Pharmacy*: but if he wou'd have look'd into the *Greeks* with that view, he wou'd find, I believe, as many, and conſiſting of as many ingredients, in *Galen*, and thoſe who wrote after him. Nay, ſo far were the *Arabians* from being the Authors or

---

a Lettres a Mr. Spon 30.

the

the only favourers of *Compound Medicines*, that one of them has ſo great a regard for *Simples*, that he prefers them in all diſtempers, and remarks, that too much *ſollicitude in their compoſition*[b] *is nothing, but labour and vanity.* However *Patin* is ſo angry upon this ſubject, that he exclaims againſt *Sugar* and *Syrups*, merely becauſe they were the *Inventions* of the *Arabians*. He charges them with introducing *hot* Medicines, and *cordial Waters*[d]; tho' in both theſe reſpects very unjuſtly: for there is not ſo much as one *ſtrong Cordial Water* to be met with in any of their works. But the paſſion of this writer often outruns his judgement, eſpecially when he gives the characters of perſons; upon which account we find, that becauſe he had quarrel'd with the Univerſity of *Montpelier*, he wou'd not allow *Riverius*, who was a profeſſor there, to be any thing more

b Alſaharav. Theor. Fr. 15.
d ibid. 16.

than

than an arrant *Quack*: and becauſe he had ſome little difference with Mr. *Goris*, he ſays he had not the ſenſe of a beaſt, tho' he wrote a book call'd, *Definitiones Medicæ*. In the ſame impetuous manner he decries *Antimony* and the *Bark*; medicines, which he ſeems to have little underſtood; and which experience has ſhewn may prove very excellent remedies, when they are preſcrib'd with diſcretion. As to the *Compoſition* of medicines, which is the chief ſubject of complaint, tho' I doubt they are often multiplied beyond meaſure, and ſometimes without judgement, yet I ſee no reaſon, that the whole tribe of them ſhould be intirely diſcarded. For though, I believe, we cannot exactly calculate the virtues of a *compound* from the proportional qualities of the *Simples*, as *Alkindus* pretended to do, yet ſtill there may ſomething reſult from a *mixture*, which cannot be found in any one of the *ingredients*. *Mithridate* and the *Treacle* of

Andromachus have been in uſe for near *two thouſand* years; and are ſtill allow'd to be good Medicines by the ableſt judges: and yet were we to examine every particular, we ſhould probably be at a loſs by any force of reaſoning to comprehend, why this or that drug ſhou'd have been made choice of, or how it cou'd add to the efficacy of the medicine. The art or faſhion of *compounding* medicines, is as ancient at leaſt as *Hippocrates*, who uſes more of this ſort than one wou'd upon the firſt thought imagine, tho' indeed he is more ſparing in the number of ingredients, than they were who ſucceeded him. And this way of *mixing* ſimples together ſoon grew into that vogue, that about *two* Centuries after, *Mantias* the diſciple of *Herophilus*, and *Heraclides* of *Tarentum* [a], wrote expreſs treatiſes concerning the rules and method of their *compoſition*. [b] *Actuarius*

---

a Galen. Compos. Med. 2. 1.
b Meth. Med. 5, 6.

quotes

quotes an *Antidote* of *Hippocrates*, which conſiſted of ſeveral things, and for which he was preſented with a Crown from the *Athenians*; a remedy, he ſays, effectual in many caſes: Mr. *le Clerk*[c] ſuppoſes this a piece of *Grecian* Vanity in this writer, who invented, he thinks, this Story out of his own head, and made uſe of that great man's name, only to recommend the Medicine the more. But I cannot perceive, that it is upon any good grounds he builds this remark: for beſides what has been mention'd before, (and not to mention another of the like kind, recited under the ſame title by *Myrepſus*,[d]) if we look into *Celſus*, who underſtood *Hippocrates* very well, and conſtantly copied after him, we ſhall find among his *Antidotes*, *Acopa*, and *Catapotia*, medicines as much *compounded* as this I have been ſpeaking of, or indeed as much as any deſcrib'd by the *Arabians*. However

---

c 216. *d* 378.

abſurdly the *compoſition* of Medicines may be executed, the practice itſelf, no doubt, is very reaſonable and proper, and ſometimes neceſſary. Nature her ſelf, we ſee, makes uſe of the ſame method, tho' in a more exquiſite manner; more remarkably ſo, in the caſe of *Mineral Waters*: and in imitation of her, art can by a *chymical* proceſs incorporate ſimple ſubſtances ſo, as to make a *third* body quite different in its effect from any of them; nay, even by altering only the proportion of the ſame ingredients, a medicine of a contrary quality may be produc'd. And this not only by the help of *fire*, but by ſuch a plain way of *compoſition*, as *Triture* alone. They who are well skill'd in *Pharmacy*, and have been converſant in Practice, muſt eaſily apprehend, how the ſame materials, differently combin'd, as the caſe requires, may prove both more agreeable, and effectual. And this ſeems to have been the view of the *Arabians*, as well as of

the

the *Greeks*, in adviſing in particular diſorders, or at leaſt in particular circumſtances of them, *compound* Medicines.

But to conclude this head; as to what regards the *Practical* part, though, theſe *Arabians*, I doubt, will not be allow'd the praiſe of *innovating* much; yet I obſerve they deviate in ſome few particulars from the method of the *Greeks*. For inſtance, their uſual way of *purging* was not near ſo rough and violent as that of the others; and beſides that they made uſe of *new* Medicines, which were, as has been hinted, much milder; even when they preſcrib'd the *old* ones, they gave them in a much *leſs* doſe: a Practice which, I believe, in ſeveral caſes may be defended very juſtly. The ſame reflection may be made concerning their manner of *bleeding*, which was never to that exceſſive degree, as among the *Greeks*: no doubt the practice of theſe in *bleeding ad deliquium*, in diſtempers which requir'd a quick and ſtrong revul-

ſion, as *Hæmorrhages*, *Inflammations*, &c. was perfectly rational: but then in other caſes perhaps, as it is too natural to run into extremes, they might uſe this method wantonly, and when there was no neceſſity for it. And if the *Arabians* ſo far reform'd this practice, as to bleed generally in a more moderate degree, they ought rather to be commended, than blam'd, for receding from the ancient uſage.

How much the writers of this nation were traduc'd, appears plainly from that abſurd and extravagant controverſy, which in the beginning of the *fifteenth* Century diſtracted the judgements of all the Phyſicians in *Europe*, about *bleeding* in the *direct* or the *oppoſite* ſide in a *Pleuriſy*. They follow'd, it ſeems, the opinion of *Archigenes* and *Aretæus*, and inclin'd to the latter Practice; and for that reaſon were rail'd at as Revolters from the doctrine of *Hippocrates* and *Galen*, tho' neither of theſe lays down any con-

conſtant unvariable rule in this point. The *Univerſity* of *Salamanca* indeed took part with the *Arabians*, and made a decree, that no one in this caſe ſhou'd dare to let blood in the *contrary* arm; and to add authority to their decree, they endeavour'd to procure an edict from *Charles* the Fifth to ſecond it, alledging the other method to be of no leſs ill conſequence, than that of *Luther*'s hereſy. Experience indeed has ſhewn, that the *Arabians* had as good reaſon for their opinion, as their adverſaries had for theirs: and *M. Curtius*, who was one of the moſt zealous writers againſt them, found his heart fail, when he fell ill himſelf of this diſtemper, and choſe to act counter to his own notions and writings, rather than not ſave his life by the *Arabian* Practice. Notwithſtanding, how trifling this little difference in bleeding is, which rais'd ſo great a feud in the world, I have already ſhewn from the laws of the *Circulation*.

I can't take my leave of theſe *Arabians*, without making one remark, that their manner of writing in *Phyſick*, as well as in *natural Philoſophy*, how wretchedly ſoever it appears in the *Latin* verſions, was more ſound and cloſe than upon any other ſubjects; and this they no doubt ow'd to the patterns they follow'd of the *Greeks*. This character they preſerv'd, not only in what they copy'd from the *Greeks*, but even in what they wrote *originally* of themſelves: and I think there cannot be a more ſatisfactory inſtance of it, than the book I have ſo often quoted, the diſcourſe of *Rhazes* concerning the *Peſtilence*. In other parts of learning, eſpecially in *Poetry* and *Hiſtory*, their ſtyle as well as matter, was looſe, rambling, and *Enthuſiaſtical*: as a ſample of their way of writing in this laſt particular, I ſhall annex [m] the Life of *Gabriel Bachtiſhua*, tranſ-

[m] Append. N° 1.

lated

lated from Your Manuſcript of *Abi-Osbaia*: which I have the rather indeed made choice of, becauſe it not only ſhews the natural turn of their thinking and writing, but at the ſame time gives us a full idea, after what manner the Phyſicians among that People were treated, and rewarded.

But as it often falls out, that the original writers are loſt, when the tranſlation of them ſurvives (and for that very reaſon, becauſe they are tranſlated) the reputation of theſe *Arabian* Phyſicians had almoſt extinguiſhed the very name of the *Greeks*; ſo that the works of the latter were ſcarce ever look'd into, but by a very few, 'till the end of the *fifteenth* Century. The *Arabian* Phyſick was early introduced into *Europe* with the ſame extravagant applauſe: and not only this, but other branches of their learning, ſoon came into repute in the *Weſt*, inſomuch that in the *eleventh* Century the ſtudies of natural Philoſophy,

phy, and the liberal Arts were commonly call'd the *Studies of the Sarracens.* And this was not merely owing, as Mr. *le Clerc* intimates, to the *Croiſade*, which open'd a communication between the *Eaſtern* and *Weſtern* parts of the world, but in a great meaſure to the *Moors* ſettling in *Spain*, and to the intercourſe, which they and the other *Arabians* had with the skirts of *Italy*. For long before this time, probably in the middle of the *ſeventh* Century, there were *Hebrew*, *Arabick*, and *Latin* Profeſſors of Phyſick ſettled at *Salernum*: which place grew ſoon into that credit, that *Charles the Great* thought fit to found a College there, in the year 802; the only one then of the kind in *Europe*, unleſs we believe the account which ſome writers give of *Paris*, and *Bologna*.

CONSTANTINE the *African* flouriſhed here, towards the latter end of the *eleventh* Century, tho' ſaid by *Neander* to have liv'd in 750. He was a native of *Carthage*,

thage, but travel'd into the *Eaſt*, and ſpent *thirty* years in *Babylon* and *Bagdad*: by which means he became maſter of the Oriental languages and learning. He return'd to *Carthage*; but being inform'd of ſome deſign againſt his Life, he made his eſcape into *Apulia*, where he was recommended to *Robert Guiſcard*, created in 1060 Duke of that Country, who made him his *Secretary*: he was call'd *Rheginus*, from his reſidence probably at *Reggio*, during his being employ'd in this office. For at laſt he was a *Benedictine* Monk of *M. Caſino*, and dedicated ſome of his works to the Abbot of that Convent, *Deſiderius*, a Perſon ſomewhat skill'd in Phyſick himſelf, afterwards created Pope by the name of *Victor the Third*, and who died in 1087, two years after the death of Duke *Robert*. *Conſtantine* was reputed to be very well vers'd in the *Greek* as well as the *Eaſtern* Tongues, and ſeems to have been the Firſt, who introduc'd either the *Greek*

or

or *Arabian* Phyſick in thoſe times into *Italy*. He compil'd many books; and tho' moſt of what he wrote was borrow'd, he ſays he had invented and added a great deal of his own: he made a verſion of the treatiſe of *Iſaac*, concerning Feavers, out of *Arabick* into *Latin*; ſome pieces he tranſlated into *Greek*, as the *Viaticum* from the *Syriack*, and the *Antidotarium* from the *Latin*. He is the firſt, he ſays, who gave any diſtinct account of the diſeaſes of the *Stomach*: and indeed this diſcourſe which he dedicates to *Alfanus* I Archbiſhop of *Salernum*, from 1057 to 1087, (a man of letters, and of ſome knowledge in medicine) is very full and methodical, and contains chiefly every thing, which lay here and there ſcatter'd in former authors. In this Tract particularly, he often quotes *J. Damaſcenus*: this, I think, cannot be the ſame perſon with him who is call'd *Meſue*; for beſides that the medicines he here recites, are not to

be

be found, as he deſcribes them, in *Meſue*'s works; this author muſt certainly have liv'd late in the *eleventh* Century; for he mentions *Avenzoar*, who cou'd have written no earlier than in the beginning of it. He has left us a ſeparate Tract likewiſe about *Melancholy*: and we find that the book which *Rufus* the *Epheſian* wrote upon this ſubject, ſo much commended by *Galen*, was, tho' now loſt, extant in his time: he makes ſo good a uſe of it, that he ſeems to tranſcribe it. He publiſh'd another volume, which he calls the *Loci Communes*, and inſcribes to his *Abbot*, which comprehends all the Theory and Practice of Phyſick: he tells us that he collected it from the *Greeks* and *Latins*, chiefly the former, and that he undertook this performance, becauſe it had never been well executed before, ſome of them having been too prolix, and others too ſhort, upon this or that head; and tho' he had not added any thing of his own, as he

thinks

thinks he has, yet this book wou'd ſerve for a very good comment upon *Hippocrates* and *Galen.* After this declaration, one wou'd be ſurpriz'd to find, that this intire work is tranſcrib'd, with very little alteration, from *Haly Abbas:* the diviſion of the books both *Theoretick* and *Practical* are the ſame, each in number *Ten*; and theſe in both Authors are diſtributed into chapters alike. It wou'd, I hope, be doing him no injuſtice, ſhou'd one ſuſpect, that he had a mind this ſhou'd paſs among the *Italians* for an original; to compaſs which, there was no manner of difficulty, ſince the *Arabick* writers were perhaps as yet not at all known in *Italy,* and the *Greek* utterly loſt. And there is the more reaſon for ſuch a ſuſpicion, ſince he never ſo much as mentions, in all this work, the name of *Haly Abbas,* or (which is the ſame) *Iſaac,* or indeed of any other *Arabian. Marcellus* the *Empirick,* we ſee, in early times, was as great a *Plagiary,* and

and tranſcrib'd every thing from *Scribonius Largus*, without ever mentioning him.

I Do not find any thing new, which is material, in the works of *Conſtantine*; however he bore a great figure at that time, and was reckon'd, and indeed was, a very learned man, conſidering the age he liv'd in. Nay, if we compare him with *Gariopontus*, his contemporary, (who ſtole his whole book almoſt from *Th. Priſcian*,) even his ſtyle may be reckon'd polite: for tho' he mixes a great many *Arabick* words and the lower *Latin*, yet he is much more intelligible than either that Author, or any other Phyſician who wrote in thoſe times. He was a great promoter of all Phyſical Knowledge: and it was thorough his intereſt and influence, no doubt, that Duke *Robert* ſo much encourag'd the famous School of Phyſick at *Salernum*, after he had taken poſſeſſion of that City in the Year 1076.

SOON after, about 1100, the *Schola Salernitana* was compil'd, which made ſo great a noiſe then and in the ſucceeding ages, and had the honour of having a comment writ upon it by *Arnoldus de Villa Nova*. It was put together by *John* of *Milan*, and inſcrib'd in the name of the whole Community to *Robert* Duke of *Normandy*, Son of our *William the Conqueror*, who in his return from the *Holy War*, made ſome ſtay in *Apulia* with his countrymen the *Guiſcards*, who had lately ſettled themſelves here, upon the account of a wound in his arm, and conſulted the Phyſicians of *Salernum* about it.

THIS work contains the chief Precepts about the preſervation of health, and treats of the ſix *Non-Naturals*: it is compos'd in *Leonine* verſes, out of a complement perhaps to their Patron, for this ſort of Poetry was in great requeſt among the *Normans*. From the ſame motive we are told it was, that they added

added a chapter concerning the cure of a *Fiſtula*, which, it ſeems, was that Duke's caſe; his wound, which he had receiv'd by a *poyſon'd* arrow, having turn'd *ulcerous*. Hiſtory likewiſe tells us, that the Phyſicians here gave their opinion, that ſince the wound came from ſuch a cauſe, it cou'd not be cur'd but by *ſucking* the ſore. The Duke wou'd not admit of this, for fear of poyſoning the perſon who did it: but his wife taking the opportunity in the night-time, frequently ſuck'd the wound, ſo that it heal'd. This Lady was, *Sybil*, daughter of *Geoffrey* Earl of *Converſana*, and was renown'd in thoſe days for her extraordinary beauty and virtue. Worthy ſurely of a better fate, than to die ſoon after by *Poyſon* her ſelf, who had in ſo extraordinary a manner ſav'd her husband from it.

In imitation of this poetical work, *Ægidius*, ſaid to be *Archiater* to *Philip Auguſt*, towards the end of the 12th Century, an *Athenian* and a *Benedictine* Monk, wrote of the Virtues of *Me-*

dicines, of *Urines* and the *Pulſe*, in *Latin* Hexameter Verſes, tho' without much regard to the quantity of ſyllables. He ſays, *Galen* and *Conſtantine* had been too prolix upon the latter ſubject, and *Philaretus* too ſhort. He makes ſome reflections upon thoſe who were bred up at *Montpelier*, a celebrated ſchool at this time for Phyſick; tho' by the account of our countryman *J. Sarisburienſis*, ſomewhat declin'd from its ancient ſplendor: and this Poem, ſuch as it is, was ſo much in vogue as to be read in the publick Schools, and have a comment writ upon it by one of the greateſt *Expoſitors* of his time, *Gentilis*. *Leland* mentions another *Ægidius*, an *Engliſhman*, who had writ, he ſays, about this time, ſome books in *Phyſick*, which he had never ſeen.

Duke *Roger*, the firſt King of both the *Sicilies*, in 1130, and his ſucceſſors *William* the firſt and ſecond, follow'd their predeceſſors example, and were great patrons of the ſtudy of Phyſick in this City. So that *Ordericus Vitalis*, the

the hiſtorian, who dy'd in 1141, gives this character of the College here, that it was for its great and excellent skill in Phyſick, renown'd over all the world. And *Benjamin* of *Tudela*, a *Jew*, upon his return from his travels over the greateſt part of the then known world, about 1165, commends it for the beſt Seminary of *Phyſick* among the ſons of *Edom*; ſo he calls the *weſtern Chriſtians*.

THIS Author, by the way, in his *Itinerary*, gives a particular account, in what cities the *Jews* had any ſettlement, and what their numbers were in each place; and it is remarkable, that he mentions a great many *Phyſicians* among them. And theſe did not practice among their own *Tribes* only, but among the *Moors* and the *Chriſtians*. For notwithſtanding by the *Canon*-law, no *Jew* might be a *Phyſician*, or give *Phyſick* to any *Chriſtian*, yet *Hiſtory* tells us, there was ſcarce a *Chriſtian* Court, but where *Phyſicians* of this nation were entertained. *Charles the Great* had *two* in his

ſervice, *Farraguthus* and *Buhabyliha Bengeſla*[a]; who by his order compos'd the book call'd *Tacuin* or the *Tables* of health, which are the ſame, or much the ſame at leaſt, with thoſe we have printed under the name of *Elluchaſem Elimithar*. *Charles the Bald* had likewiſe for his Archiater one *Zedekiah*, a *Jew*, by whom he was ſuſpected to have been poyſon'd[b]. But about the cloſe of the tenth Century particularly, the *Jews*, being maſters of the *Arabick* language, were the chief Phyſicians in *Europe*, where no tranſlations of *Hippocrates* and *Galen* cou'd be procur'd; and even ſome *Popes* retain'd them in this ſervice. The *Jews* of this profeſſion were alike receiv'd into the Palaces of the *Mooriſh* Kings of *Spain*: and even upon the firſt irruption of the *Moors* here, about 714, where the *Chriſtians* were expell'd, the *Jews* were in a manner incorporated with the *Moors*, and had afterwards *Cor-*

---

a C. Egaſſ. Bulæi Hiſt. Antiq. Univerſ. Paris. T. 1. 573.
b ib.

duba

duba and *Granada* aſſign'd them for their habitation. They indeed had a ſort of Univerſity very early, about *A. C.* 200, at *Sora* in *Aſia*; in the beginning of *Mahometaniſm* ſeveral of them were employ'd in the way of Phyſick by the *Chaliphs*: and ever ſince that time we find it has been a conſtant cuſtom with them to run pretty much into this profeſſion. It is, one may obſerve, an education among them as it were national, as another ſort of calling is, that of a *Provedore*: we read in the *Byzantine* Hiſtory, that *Jews* were often employ'd in furniſhing all kinds of Stores and Proviſions for the *Emperor*'s troops, and the like we may ſee in all the armies of *Europe* to this day.

THE *Statutes* of the College of *Salernum* are very old, and very proper; and becauſe they are perhaps the firſt example of this kind, and may probably have ſet the pattern to all others of the ſame nature, I will take the li-

berty to give a sketch of them in a few words. The College has for its patron, St. *Matthew*: and for the motto of its seal, *Civitas Hippocratica*. It consists only of *Ten* Doctors, who succeed according to seniority. The examination is very strict, either in *Galen*'s *Therapeuticks*, or the first of the first of *Avicenna*, or in the *Aphorisms*. The person examin'd must be *twenty-one* (I suppose a mistake for 25 or 27) years old, and must bring testimonials of having studied physick for *seven* years: if to be admitted a Surgeon, he must learn *Anatomy* for one year: he must swear to be true and obedient to the society, to refuse fees from the poor, and to have no share of gains with Apothecaries. Then a book is put into his hand, and a ring upon his finger, his head crown'd with laurel, and he himself dismiss'd with a kiss. There are many other statutes relating to the regulation of Practice; particularly the *Apothecaries* are oblig'd

to

to make up their medicines according as the Phyſician directs, and to ſell them at ſuch a certain price.

THUS flouriſh'd very early the ſchool of *Salernum*, which had afterwards great privileges (particularly an excluſive one, together with that of *Naples*, of giving degrees and licences to practice) confer'd upon it by the Emperor *Frederick* the *Second*, about the year 1225; a great judge as well as patron of learning: and who was the chief encourager at this time of having the works of the *Arabians* tranſlated into *Latin*. Indeed now not only the original writings of the *Arabians* were thus tranſlated, but their tranſlations likewiſe of the *Greek* Authors were put into that language: and tho' no doubt, for this reaſon among others, the *Greek* Originals were for ſome centuries neglected, yet if theſe verſions had not been made in *Arabick*, the *Greek* copies perhaps might never have been inquired after, or in length of time have been utterly loſt.

AND

And as revolutions happen no leſs in Arts and Sciences, than in governments; from this time Phyſick began to decline in *Aſia*, and to make the moſt conſiderable figure in *Italy*, *Africk*, and *Spain*. However, tho' phyſical learning was thus tranſplanted into *Europe*; from the *eleventh* to the cloſe of the *fifteenth* century, little was done, as I can find in *Medicine*, *Anatomy*, or *Surgery*: little, I mean, in compariſon to the multitude of volumes, which were publiſh'd. For the writers indeed in this interval were exceedingly numerous; but as they were for the moſt part either *profeſſors* or *commentators*, few gave themſelves the trouble to go out of the beaten road, and were contented with that ſtock of knowledge, which they found chiefly in the *Arabian* authors: their only ſtudy almoſt and emulation ſeems to have been, to quote and adapt paſſages out of them to their own purpoſe. And therefore, tho' we have huge loads of

their

their works extant, I ſhall mention thoſe only, where an offer at leaſt has been made to introduce ſomething *new*.

Chymiſtry as yet had been known only among the *Arabians* of *Aſia* and *Africk*, but now began to make ſome figure in *Europe*: and it wou'd be no more than doing juſtice, to aſcribe the honour of introducing it chiefly to our own countryman, *Roger Bacon*. He at leaſt was *one* of the firſt, (for he was contemporary with *Albertus Magnus*) who cultivated that art in our *weſtern* Climates: and to prove how little it had hitherto been known, he tells us, that at this time there were but *three* in the *Roman* world, who underſtood any thing of it; one of whom was the famous *Peter de Maharn-Court*, a *Picard*, whom he calls *Dominus Experimentorum*. *Bacon* has left us ſeveral tracts relating to this part of knowledge; many of which are now to be ſeen in the *Bodleyan*, and *Harleyan* Library: he has treated of moſt

Metals,

Metals, and *Minerals*, and thinks *Mercury* and *Sulphur* the chief principles of them all: he ſpeaks of almoſt every operation now us'd in *Chymiſtry*, and deſcribes the method of making *Tinctures*, and *Elixirs*. He mentions the *Incineration* of *Fern*, from which the *Engliſh* made *Glaſs*: particularly in his preface to the Art of *Chymiſtry*, he extols it for being the perfection of natural philoſophy, and, which is its higheſt character, as it is capable of being made ſubſervient to health, long life, and the removal of diſeaſes. We find enough in him to let us ſee, that the purſuit after the *Philoſophers Stone* began early; and *Lully*, who owns himſelf his diſciple, (which probably might be, when both of them were at *Paris*) carried theſe viſionary notions to an extravagant height. However there is a great deal of new and ſolid learning upon this ſubject of *Chymiſtry* in the works of *Bacon* [c];

c Speculum Alchymiæ de Arte Chymiæ, Lapis Aquilæ, Philoſophicus, Epiſtolæ tres ad Joh. Pariſienſem.

if

if we ſtrip it of that jargon of language, which was ſo faſhionable in theſe times. We may be the leſs ſurpriz'd to find ſuch diſcoveries in him, who was indeed the miracle of the age he liv'd in; and the greateſt genius perhaps for *mechanical* knowledge, which ever appear'd in the world, ſince the time of *Archimedes*. He was a Gentleman born in 1214 (for he dy'd *Jun.* 11, in 1292, not in 1248, as *Leland* ſuppoſes) near *Ilcheſter*; began his ſtudies very early in *Oxford*, then went to *Paris*, where he ſtudied *Mathematicks* and *Phyſick*, and as ſome relate, was made profeſſor of *Divinity*: upon his return to *Oxford* he applied himſelf to Languages and Philoſophy; in which he quickly made ſo prodigious a progreſs, that he wrote a *Latin*, *Greek*, and *Hebrew* Grammar, and improv'd the latter to ſuch a degree as is ſcarce credible. He underſtood and explain'd the nature of *Concave Spheri-*

cal

cal glaſſes, of which he wrote a treatiſe[d], and ſhew'd their force in *burning* things at a diſtance. How far he advanc'd *Opticks* in all its branches, is ſufficiently evident from his book of *Perſpective*: where he diſcourſes of the *Reflexion* and *Refraction*[e] of Light: and deſcribes the *Camera obſcura*, and all ſorts of *Glaſſes*, which magnify or diminiſh any object, bring it nearer to the eye, or remove it farther off: among the reſt, the uſe of the *Optick Tube* or *Teleſcope*, tho' thought to be a more modern invention, was plainly known to him. Some of theſe and his other Mathematical Inſtruments coſt 200 or 300 *l.* and he ſays, that in twenty years he ſpent 2000 *l.* in them and books; a prodigious ſum for ſuch a ſort of expences in thoſe times. In looking over his treatiſe of *Perſpective* I obſerv'd, that among many *Latin* tranſlations of *Ariſtotle*, he conſulted one

d De Speculis. Append. N° 2.
e Append. N° 3.

newly

newly made, as he takes notice, from the *Greek*; that the works of *Averrhoes* were well known then, and there muſt have been a *Latin* verſion ſoon made of this original, (in his time, he ſays,) for the author himſelf liv'd but in the preceding Century. I remark'd likewiſe, that in his deſcription of the ſtructure of the Eye, he refers to *Avicenna* often, but to *Galen* never: which makes it, I think, more than probable, that theſe *Anatomical* works, at leaſt of this latter writer, were not yet tranſlated into *Latin*. For *Galen* has given ſo minute and exact a deſcription of this organ, that *Bacon* cou'd not have fail'd to quote him, had he known this treatiſe.

BACON was almoſt the only *Aſtronomer* of his age; accordingly he took notice of an error in the *Calendar* [f], with regard to the quantity of the *Solar* year, which had been encreaſing ever ſince

---

f Append. N° 4. *and Dr.* Plot.

the

the time of *Julius Cæſar*, and propoſed a plan to Pope *Clement* the Fourth, in 1267, a man of ſome learning himſelf, and an encourager of it in others, how it ſhou'd be corrected. And this very plan it was, which Pope *Gregory* the Thirteenth, above 300 years after, follow'd in his reformation of the *Julian* Calendar: with this difference only, that *Bacon* wou'd have had it begun from the birth of our Saviour, whereas the *Gregorian* correction reaches no higher than the *Nicene* Council.

HIS penetrating Genius did not ſtop here; he enter'd into the depth of *Mechanical Sciences*, and was ſo well acquainted with the force of *Elaſtick* bodies, that in imitation of *Archytas*, who contriv'd a *wooden Dove* which cou'd fly, He, as we are told, cou'd make a flying Chariot, and had an art of putting Statues into motion, and producing articulate ſounds out of a *Brazen head*: and this not by any *Magical* power,

but

but by one much ſuperior, that of Philoſophy and Nature, which can do ſuch things, to uſe his own expreſſions, as the ignorant think *Miracles*. There is ſomething too in a *Chymical* way, which he hit upon, as extraordinary, and that is the ſecret of *Gunpowder* g: he deſcribes the materials of its compoſition, and the amazing effects of it, *Noiſe* and *Light*. Theſe are wonderful diſcoveries for a man to make, in ſo ignorant an age, who had no maſter to teach him, but ſtruck it all out of his own brain: but it is ſtill more wonderful, that ſuch diſcoveries ſhould lie ſo long conceal'd, 'till in the next ſucceeding Centuries other people ſhould ſtart up, and lay claim to the merit of theſe very Inventions, to which *Bacon* only had a right.

BACON went on in theſe ſtudies with indefatigable application, and a

g Append. N° 5.

pro-

proportionable expence for above *forty* years; and was a very learned man in a moſt illiterate age. We cannot frame any clearer idea of the ignorance of this time, than what may be gathered from the accounts he has here and there left us of it. He makes great complaints upon this ſubject himſelf: the *Regulars*, he ſays, both *Dominicans* and thoſe of his own Order, ſtudied chiefly *ſcholaſtick* Divinity [a]; the *Seculars* applied themſelves to the *Roman* laws, but never turn'd their thoughts to *Philoſophy*. Nay, the *Ariſtotelian Philoſophy* was ſo little cultivated, that it was condemned at *Paris* about 1204: it had been leſs in vogue it ſeems, in *England*, becauſe it had not been tranſlated into *Latin*, as *Plato* was: ſome pieces of it only began to be read about thirty years before. No body had ever read any Lecture of *Perſpective* at *Oxford* before the year 1267, and this

a Vid. Hiſtor. Antiq. Oxon. paſſim.

but

but *twice* ſince the founding of that Univerſity, perhaps he may mean his own reading there: however at *Paris* they knew nothing of this ſcience then, and there were but *three* in *England*, who underſtood it. So that the Scholars, as they were then call'd, were fitter for a *Cradle*, he ſays, than a *Chair*. If the ſtudy of *Philoſophy* was ſo much neglected, that of *Languages* was no leſs: in a letter to his Patron *Clement* the Fourth, he laments the preſent ſtate of learning, and informs him there were not *four* among the *Latins*, who underſtood the Grammatical rudiments of *Hebrew*, or *Greek*, much leſs of *Arabick*: even the *Latin* tongue, as to the correctneſs or beauty of it, was ſcarce known to any. And therefore we may gheſs, how well any tranſlation from the learned languages was performed in this dark period of time: to give a few inſtances, *Michael Scotus*, who call'd himſelf *Grandis Aſtronomus* of the Emperor *Frederick* II, and

pretended to tranſlate *Avicenna*, knew nothing of *Arabick*, and ſtole what he had from one *Andrew*, a *Jew*. So about the ſame time *Hermanus Alemannus* made a *Latin* Verſion of Logick from the *Arabick*, and repreſented himſelf in the title as being perfectly well skill'd in *both* Languages; tho' he was not aſham'd to confeſs to *Bacon*, that he was ſo intirely ignorant, both in thoſe tongues and in *Logick* itſelf, that he had hir'd ſome *Sarracens* in *Spain* to do it for him. Maſter *Paravicius*, who ſtiled himſelf *Phyſicus*, publiſh'd a tranſlation of *Avenzoar* from the *Hebrew* copy, in 1281, but was ſo modeſt as to add, *ipſo ſibi vulgarizante magiſtro Jacobo Hebræo*. As to *Mathematicks* in general, he owns, that *Robert* (*Groſteſt*) Biſhop of *Lincoln*, and his Brother Fryer, *Adam de Mariſco*, were eminent in this way[b]; and indeed they were not only ſo in this, but in

---

b Specul. Mathem. p. 12.

other

other parts of learning: but they dy'd, when *Bacon* was in the flouriſhing part of his life. So that in his later years, giving an account of what ſteps were taken in this branch of knowledge, he acquaints us, that there were but *four* in *Europe*, (of which his pupil, *Joban. Londinenſis*, was one,) who had made any progreſs in that ſcience: the reſt, he tells us, ſtuck in the firſt Elements at the fifth Propoſition of *Euclid*, which afterwards went by the name of *Pons Aſinivus*.

In ſuch an unlearned age as this, no wonder that the great diſcoveries of *Bacon* were ſo little underſtood: indeed for this very reaſon, that he perform'd things by the help of *mathematical* knowledge, which were above common underſtandings, he was ſuſpected of *Magick*: and, as ignorance and malice are generally active and violent, he was perſecuted particularly by his own fraternity, ſo that they wou'd not receive his works into their Library: and at laſt

had intereſt enough with the General of their Order to get him impriſon'd: ſo that, as he confeſſes himſelf, he had reaſon to repent of his having taken ſuch pains in the Arts and Sciences.

THE knowledge of this great man was ſo univerſal, that he had ſome inſight even into our faculty: for beſides what I have mention'd in *Chymiſtry*, among other tracts, which he has left us in this way, is one, wherein he animadverts upon ſome *errors* of Phyſicians. We have extant in print another work of his concerning the *retarding the accidents of old Age*, and *preſerving the Senſes*: a book inſcrib'd to and writ for the uſe of Pope *Nicolas* the Fourth, a little before the death of the Author, with a deſign probably to mollify that Prelate, who, as he had been General of the *Franciſcan* Order, had been likewiſe without doubt concern'd in the perſecution of *Fryer Bacon*. This treatiſe is not ill writ; he has here collected whatever

ever he had met with upon this ſubject, both in the *Greek* and *Arabian* writers, and has added a great many remarks of his own. He lays down the rules for *Diet* and *Medicines*, and chooſes, he ſays, not to expreſs himſelf ſo plainly as he might have done in ſome points, (he means chiefly *Chymical*) leſt what he writes ſhou'd fall into the hands of the *Infidels* [a]. He ſpeaks much of the *preparations* of Medicines, which he had made trial of himſelf [b]: and gives broad hints particularly about a *Tincture of Gold*, which might contribute very greatly to *prolong* life: and recites a remarkable ſtory of an old *Sicilian* Plowman, who by drinking greedily of a *yellowiſh* ſtream (which our Author ſuſpects was impregnated with *Gold*) grew young again, and liv'd many years in full vigour. He enlarges upon the great virtues of the bone found ſometimes in the heart of *Stags*;

---

a c. 2. *b* 8.

which, becauſe it is the produce of a vivacious animal, muſt, according to his reaſoning, be ſerviceable to the ſame purpoſe: one of theſe *Stags*, he ſays, was found in his time, with a golden collar round his neck, which had this inſcription, *Hoc Animal fuit poſitum in hoc nemore tempore* Julii Cæſaris. Tho' this ſtory, as to the matter of fact, ſeems very incredible, yet we have a parallel one mention'd by that excellent Hiſtorian *P. Daniel*[c], in the reign of *Charles* the Sixth, who, he ſays, took for the ſupporters of his arms *two Stags* from this accident; that upon hunting in the foreſt of *Senlis*, he had taken a Stag, which had a collar of copper gilt with theſe letters inſcrib'd, *Hoc* Cæſar *mihi donavit*. He adds, that no doubt this muſt be one of the latter *Cæſars*. Our Author here ſpeaks much in the praiſe of *Vipers* fleſh, by way of *diet*, and con-

c T. 2. p. 1016.

firms

firms his opinion by what had happened in his own time in *Germany*[f] to a lady, who had been poyſon'd by her ſiſter, ſo that her hair and nails fell off: by uſing *vipers* fleſh ſhe recover'd to that degree, that ſhe grew younger and handſomer, and her complexion turn'd more beautiful. *Galen*[g] gives us the Hiſtory of two or three cures as extraordinary in an *Elephantiaſis*, from the ſame Medicine. And our own experience informs us, what ſurprizing things may be done by ſuch a method of *Diet*, in many caſes, particularly in diſeaſes of the *Skin*, and an *Atrophy*. Above all he recommends lenient and abſterging *purges*, thoſe eſpecially which carry off the *phlegmatick* humours: the Practice he here adviſes is certainly very juſt, and his great Nameſake, who followed his ſteps in ſearching into nature, the Lord *Bacon*, makes the ſame remark[h], that

---

f C. 13. Vit. & Mort. 163. *g* Simpl. Med. 11. *h* Hiſt.

nothing contributes more to long life, than gentle evacuations of this kind.

I SHOU'D not have dwelt ſo long upon this Author, had I not found, that not only He is in a manner unknown to foreigners, but that they who have profeſſedly writ our *Engliſh* Hiſtories, have ſcarce ſaid any thing concerning him or his works: tho' ſurely ſome relation of ſo extraordinary a Genius wou'd have as well deſerv'd to have had a place in their writings, as the detail of a blazing ſtar, or a bloody ſhower, which they never fail to regiſter at large; and it might perhaps have been of as much uſe and pleaſure to the reader, as a long recital of the riſe and fall of a great Miniſter, or the wars and victories of our Kings. Our *Engliſh* Biographers give us an account of *two* other works of *Bacon*, *Rogerina major* and *minor*; there is a copy of them both among the invaluable Manuſcripts in the *Harleyan* Library. But as they are treati-

ſes,

ſes, which contain in a manner the whole *Practice of Phyſick* in all diſtempers, I ſhou'd queſtion very much, if *Bacon*, who without diſpute never made this profeſſion his buſineſs, were the Author of them. It is much more likely that they might have been writ by *Roger* of *Parma*, whoſe books of *Surgery* are now extant. Indeed as to the writings of *Bacon* in general, many, which go under his name, are without doubt *ſpurious*; ſuch particularly is the piece ſo much cry'd up by the *Chymiſts* concerning the oyl of *Antimony*, where ſome Authors are quoted, who liv'd long after him. And *Leland* obſerves, that his *genuine* works (which were very numerous, and which he wiſhes for a hundred tongues to commend as they deſerve) were in his time ſo difficult to be met with, or at leaſt ſo mangled and ſo imperfect, in moſt of the Libraries he had ſeen, that it wou'd be as eaſy to

gather

gather up the *Sibyls* leaves, as to collect even a bare catalogue of the books he wrote.

I HAVE remark'd how much we are indebted to *Bacon*, for the lights he gave us in *Chymiſtry*; but the firſt *Practical* writer who preſcrib'd any *chymical* Medicine, is, I believe, *Gulielmus de Saliceto*, who flouriſhed in the middle of the *thirteenth* Century, and who has recommended *two* compound *diſtill'd* waters for the eyes, which by experience he had found very beneficial. *Thaddæus*, his contemporary, one of the moſt celebrated Profeſſors of his time at *Bologna*, and a great and rich Practicioner, mentions *Spirit* of *Wine*, and a *chymical* water which was a good medicine in a *Dyſury*. There are ſome *chymical* preparations likewiſe to be found in a countryman of our own, *Gilbert*, who liv'd much about the ſame time: he ſays there are *four* things, which are capable of being

ſub-

ſublim'd [a], *Gold*, *Orpiment*, *Sulphur*, and *Salt Ammoniac*: he mentions *Oyl* of *Tartar*, and deſcribes a *diſtilled* Water [b] drawn from *Serpents*. Particularly in ſpeaking of *purges*, in the caſe of a *Vertigo*, he makes this remark [c], that if you wou'd have them more fine and delicate, the ingredients ſhould be *diſtilled* with water in the manner as *Roſe-water* is: and accordingly orders *Hellebore*, *Sena*, and *Spurge*, to be diſtilled from *Wine* for that purpoſe. I ſhall in the order, as I go on, have an opportunity to ſay ſomething further of this writer.

Mr. *le Clerc* has obſerv'd, how much *Chymiſtry* was improv'd by *Arnoldus de Villâ Novâ*; whom I mention here as next in time, for reaſons I ſhall by and by aſſign. He was indeed a very great *Chymiſt*, and accordingly wrote ſeveral treatiſes expreſsly upon this ſubject [m];

---

a 171. *b* 120. *c* 100.
m Flos Florum, Novum Lumen, Roſarius Philoſoph. &c.

and

and in his *Breviary* of practical Phyſick, he deſcribes a great many *chymical* Medicines, ſuch as *Aq. Euphragiæ*, *Aq. Mirabilis* [n], another of that name for the *Stone*, and a diſtill'd *Oyl* for the Palſy [o]; he mentions *Aq. Vitæ* and *Oyl* of *Turpentine* [p]; and highly commends a *diſtilled* water of *Metals* for a *Leproſy* [q]. Our own countryman *Richard* call'd *Anglicus*, in his *chymical* Tract, *Correctorium*, tells us, that this Phyſician cur'd Pope *Innocent* (the Fifth I ſuppoſe) of the Plague by a *Tincture* of *Gold* [r]. In this work, which, in point of Practice, has nothing extraordinary or new, *Arnold* has given us a multitude of Receits not only in the *Chymical*, but in the *Galenical* way; and many of theſe he did not take out of any books, but pick'd up from his contemporaries, with whom he was acquainted. He complains often, that *Avicenna* had infatuated moſt part

---

n 1. 18. *o* 1. 24. *p* 1. 30. *q* 2. 47. *r* c. 13.

of

of the *Latin* Phyſicians. He was by birth a *Milaneſe*, if you will take his own word[s]; tho' ſome make him a *Catalan*; and *S. Champerius*, who has written his life, takes pains to prove, that he was born in *France*, in the Province of *Narbon*. He ſtudied at *Paris*, he tells us, *twenty* years, ſpent *ten* more at *Montpelier*, and viſited all the Univerſities in *Italy*. Nay, he had ſo great a deſire of learning, that he went into *Spain*, and learnt of the *Arabian* Phyſicians, not only their skill in Medicine, but their Language. Here, by his knowledge in *Phyſick* and *Aſtrology*, he gain'd ſo great a reputation, that in a manner he founded a Sect, which went by the name of *Arnoldiſtæ*: and he grew into that favour with *James* the Second King of *Arragon*, as to be employ'd and ſent by him to Pope *Clement* the Fifth at *Avignion* in 1309[t], to ſettle ſome matters re-

---

[s] 704. [t] Antiq. Acad. Par. T. 4. 121.

lating

lating to his title, as King of *Jeruſalem*. And during his ſtay here in *Spain*, he grew acquainted with *Raymund Lully*, who often calls him his Maſter. He had ſtudied Theology as well as Phyſick, and had a great character for being one of the beſt Diſputants of his age; inſomuch, that he manag'd a diſpute upon ſome important Points with *Martin de Athera*, a *Dominican*, in 1306, at *Bourdeaux*, in the preſence of Pope *Clement* the Fifth. He had vented his opinions a little too freely at *Paris* and in *Arragon*, particularly ſome, which reflected upon the *Monks* and the *Maſs*: which ſo incens'd the Clergy, that the Faculty of Theology at *Paris*, in 1309, condemned fifteen Poſitions, which he had advanced; one of which was, That the *works of Mercy and Medicine were more acceptable to God, than the Sacrifice of the Altar*. Upon this account, and hearing at the ſame time that the Inquiſition was proceeding againſt *P. de Apono*, his con-

contemporary, he retir'd to *Frederick* of *Arragon*, by a ſort of a Treaty of Partition King of *Sicily* and *Naples*, where, to ingratiate himſelf with that Prince, he wrote his treatiſe concerning the *Government of Health*, and his comment upon the *Schola Salernitana*.

Champerius places his birth in 1300; and *Vanderlinden* follows him in this account, and tells us he dy'd upon his voyage, as he was going by Sea from King *Frederick* to viſit the Pope in 1363, and was carried to *Genoa* to be buried: in which laſt particular he differs from *Champerius*, who makes him die at *Tunis*. Here are almoſt as many miſtakes, as words. For both our Author, as well as King *Frederick* were dead, long before this time. And ſo far was he from being born in 1300; that in the Articles drawn up againſt *Boniface* VIII, in 1303, by the *Gallican* Council [q], one

[q] Antiq. Acad. Paris. T. 4. 42.

of

of them is, that he had approv'd of a book writ by this *Arnold*, which had been before condemn'd for hereſy at *Paris*: ſo that in this year, he muſt have been a writer of ſome ſtanding. As to his death, it is plain that muſt have happen'd at leaſt before 1313; for in that year, at the Council of *Vienne*, Pope *Clement* writes a circular letter to [x] adjure every one under their apoſtolical obedience, to diſcover where a Treatiſe of the Practice of Phyſick, writ by *Arnold*, was conceal'd; which the author had oblig'd himſelf to make a preſent of to his *Holineſs*, but being prevented by death, had not been able to perform his promiſe.

THERE are many paſſages in his works very extraordinary, particularly in relation to the diſtempers of *Women*: and there occur ſome obſervations upon this ſubject, which are in no other

---

x ib. 166.

writer

writer either before or ſince. He gives us indeed a full idea of the debauchery and lewdneſs of thoſe times [z]: and if the wickedneſs he obſerves in the *Tuſcan* women be ſomewhat ſingular and ſurprizing [a]; his advice how to reform it is no leſs.

One may obſerve, in reading this Author, that tho' the Phyſical Schools were then in a flouriſhing condition, particularly at *Salernum*, *Naples*, and *Bologna*, and bred up men of learning and experience, yet the *Practice* of Phyſick was in a great degree incroach'd upon both by the *Regular* and *Secular* Clergy. This cuſtom had been long growing in the Church; and the Author of the Antiquities of the Univerſity at *Paris* [b], reckons it one of the *Devil*'s ſtratagems to ſupplant religion, by drawing them out of their Convents, under a ſpecious pretence of doing good to

z 3. 6. & 9. a 9. b T. 2. 322.

their ſick languiſhing brethren: but the abuſe of it in a little time became ſo infamous, that the *Roman* Council aſſembled by Pope *Innocent* II, in 1139, abſolutely forbad all the Clergy to meddle with Phyſick. In the Council of *Tours*, 1163, where *Alexander* III preſided, a more ſevere order was made, "That "no one, after having taken the Vow, "and profeſs'd himſelf, ſhou'd go out "to hear any Lecture in *Phyſick*: and "if any one did go out, and did not "return to his Cloyſter in two months, "he ſhou'd be avoided as an excom-"municated perſon: and further, up-"on his return, ſhou'd be turn'd down "below all the reſt, and be incapable "of any promotion, unleſs the Pope "thought fit." The *Canon* adds, "That "all Biſhops, Abbots, and Priors, who "conſent to ſuch enormities, and cor-"rect them not, ſhall be depriv'd of "their dignities, and expell'd from the "church." And this order was rein-

forc'd

forc'd by the ſame Pope in 1179: and reviv'd by *Honorius* the Third in 1216. Notwithſtanding theſe edicts, either they grew into neglect, or the *Monks* found the way to evade them; and it was chiefly owing to the multitudes of them employ'd in our faculty, that at length the Colleges of *Salernum* and *Montpellier* began to decay. There might be ſome reaſons in theſe ages, why this ſett of men ſhou'd be made choice of, where their power over the conſciences of others was very great; eſpecially in caſes which requir'd ſecrecy: but the Reformation, I think, has put an end to this Enormity; and perhaps it is no great prejudice to the publick, that in our times there are no more *Practicing Divines*, who either cannot be well qualified in their own profeſſion, or muſt be very unskilful in ours.

Mr. *le Clerc* ſeems to think, that *P. de Apono* cou'd furniſh us with ſome things not only in *Chymiſtry*, but in other points

relating to *Physick*. I don't find he deserves this character either way, tho' he is extravagantly extol'd by *Bern. Scardeonius*, and after by Mr. *Naudè*, but rather that which *S. Champerius* gives him, of a man of much reading and little judgement: tho' he went by the pompous title of *Conciliator*, a title indeed which he took upon himself, by his own authority, and has enjoy'd ever since.

He was born as we are told in 1250, in the territory of *Padua*, at *Aponus*, where the hot Baths are, so famous from all antiquity, and describ'd in a letter of *Theodorick*, King of the *Goths*. He studied and liv'd long at *Paris*, where he took his degrees, and wrote the *Conciliator*, of the different opinions among the several Physicians, ancient and modern. He was reckon'd a great *Physiognomist*, *Chymist*, *Mathematician*, and *Astrologer*; he is said to have dealt much in *Talismans*, and therefore being suspected of

Magick,

Magick, he was perſecuted by the Inquiſition, but dying before they cou'd proceed to condemn him, he was burnt in Effigy: tho' ſome ſay he was actually burnt, and others, abſolv'd. Moſt authors place, as I have before obſerv'd, his death in 1316, *Conringius* and Mr. *Naudè* in 1305: but upon conſidering the matter, I believe both theſe accounts are wrong; for he dedicated the work I have mention'd to Pope *John*, commonly call'd *The Twenty ſecond*, his particular friend, and a man of great reading like himſelf, who was not advanc'd to the Papacy till 1316; and therefore *Aquilinus*[a] repreſents this writer as at the higheſt pitch of his reputation in 1319.

AFTER his return to his own country, he practic'd at *Bologna*, where he gain'd both eſteem and riches. What he touches upon in *Chymiſtry* is very

---

a Chiromant. c. 5.

inconſiderable: beſides *Mercurial fumes* (which, he ſays, tho' hurtful to the nerves, expel and kill all other poyſons) and *Arſenick* ſublim'd, he indeed mentions *Spirits*[c] extracted out of Metals by *Chymical Sublimation*, of which he ſays the *Elixir* is made: and in his ſupplement to *Meſue*, we find an artificial *diſtilled Balſam*, recommended much for a *Palſy*, and to be rub'd all along the ſpine: *Guido*, by miſtake, and from him *Geſner*, and *Tagaultius*, attribute the invention of it to *Meſue* himſelf, and call it *Liquor Balſamitis*.

YET how little a ſhare any Chymical preparations had at this time in medicine, we may gueſs from *Gordonius*, who wrote in 1305: and who upon mentioning *oyl* of *Tartar*, which he deſcribes and adviſes to be applied externally, has this reflection, that this method is only known to the *Alchymiſts*, *Quia modus*

c Different. 59.

chy-

chymicus in multis eſt utilis in medicinâ, in aliis vero eſt triſtabilis, quod in ejus viâ infinitiſſimi perierunt. This author was a famous Profeſſor at *Montpellier*, where this ſtudy had long flouriſh'd, and which had been erected into an Univerſity ſome time before by Pope *Nicolas* the *Fourth*, in 1289. He has left us a large volume call'd *Lilium Medicinæ*, (for in this affected age every thing writ in Phyſick was either a *Lily* or a *Roſe*) a book mightily celebrated in thoſe times: but there is ſcarce any thing remarkable in it, except the *Troches*, which now go by his name; and the deſcription of the *Pulvis ad Guttetam*, ſo famous then in thoſe parts of *France* for the *Epilepſy*, and which is in vogue even to this day. In *Anatomy*, *Mundinus*, a *Milaneſe*, his contemporary, made ſome new, tho' rude, efforts: about 1315 he compos'd a regular body of that Science; and as he was a diſſector himſelf, interſpers'd ſeveral obſervations and diſcoveries of

his own, especially relating to the *Uterus*. This book reviv'd, in some measure, the study of *Anatomy*; and was in so much vogue till the restoration of learning, that the Statutes of *Padua* allow'd of no other System to be taught in their schools.

About this time *Robert* King of *Naples*, in 1310, was a very generous encourager of physical learning, and had in his service *two* Physicians, who made a considerable figure in their Profession at that time, *Francis* of *Piedmont*, and *Matth. Sylvaticus*. The former continued what *P. de Apono* had begun, a supplement to *Mesue*: and this work is little more than a collection out of all the *Arabians*, who wrote practical systems of Physick. The other, a *Mantuan*, who dy'd about 1340, publish'd a large volume in 1317, call'd the *Pandects* of *Physick*; from whence he had the name of *Pandectarius*. This he indeed intended for a sort of a physical Vocabulary, for the easier

easier reading the Translators of the *Greek* and *Arabian* authors: but the *Greek*, *Arabick* and even *Latin* words relating to Medicine, are here so interpreted, either through the fault of the original Writer or the Transcribers, that there is scarce any understanding it; there being hardly one line, where there is not a barbarous or unintelligible expression: so that there wants another dictionary to explain his meaning. *Reinesius* has taken a great deal of pains in his *Various Lections*, to mend the text of this Author, and that of another of much less value, the *Passionarium* of *Gariopontus*: but as it was a sort of *Lingua Franca*, which these Authors made use of, they scarce deserv'd so great an attention from one, who cou'd have employ'd his learning much better. However thus much we may say of *Sylvaticus* very justly, that he made some improvements in *Botany*, and was more exact in describing the nature and virtues of *Simples*, than any one yet had been

been in thoſe dark ages. *Reineſius* obſerves, that he quotes *Demoſthenes*, the *Herophilean*, who wrote *three Books* concerning the eyes, ſo much commended by *Galen*, in above *Sixty* places. So that it is plain this work was extant then, tho' we have now only ſome fragments left of him in *Ætius*.

I MUST not paſs over this period of time, without looking a little at home, and taking a ſhort view, how the affairs of Phyſick ſtood in our own country. The progreſs it made here, was indeed very little; and it is no wonder it made no more, when there was ſcarce any encouragement for the ſtudy of it either at Court or in the Univerſities; and when the Monks, who had very little learning in any of the liberal Arts or Sciences, made a ſort of monopoly of this profeſſion, and kept it chiefly in their own hands. However there were ſome even in this age, unknowing as it was, who endeavour'd to diſtinguiſh them-

themſelves in this way, both by their Practice, and by their Writings. The firſt *Practical* writer extant, which our nation has produc'd, flouriſh'd about this time. I mean *Gilbert*, call'd *Anglicus*. *Bale* places him in 1210, in the reign of King *John*; but *Leland* ſays, tho' he does not acquaint us upon what grounds he ſays ſo, that he was more modern. This *Gilbert*, among other treatiſes, wrote a compendium of Phyſick, which we have now: and from this work indeed it plainly appears, that he muſt have liv'd ſeveral years later. For he quotes *Averrhoes*, who reach'd to the cloſe of the *twelfth* Century; and whoſe works cou'd not have been tranſlated ſo early, and indeed were not till the middle at leaſt of the *Thirteenth*, as *Bacon*, a good voucher, informs us: and the mention he makes of a book *de Speculis*, which without doubt is that writ by *Bacon*, and what he tranſcribes from *Theodorick*, concerning a *Leproſy*,

evidently

evidently ſhews that he liv'd low in this century, very probably in the beginning of *Edward* the *Firſt*. *Leland* gives him a high character for his great reading, and for his knowledge in Philoſophy and Phyſick, which he had attain'd to by ſtudy and travelling; he commends him for the cures he perform'd, for the good rules he laid down for the preſervation of health, and particularly for explaining even to ordinary capacities, all that relates to the virtues of Simples. If this encomium may ſeem to be carried a little too far, as I doubt it is; this I think, with juſtice, may be ſaid of our countryman, that he wrote as well as any of his contemporaries in other nations; and did no more than they did, if he took the bulk of what he compil'd from the writings of the *Arabians*. Indeed he takes a good deal of liberty of this kind; and ſometimes tranſcribes whole chapters word for word from *Rhazes*, particularly in relation to

Arthri-

Arthritick cases [a]. One thing is remarkable in him, that he not only quotes *Alexander* often, but extracts some of his best observations, which shews at least, that he cou'd judge well where to transcribe. He likewise refers thrice or more to another Author, *Cophon*, mention'd no where else, as I can find, but by *Thomas de Garbo* the *Florentine* [b], his disciple. This *Cophon* has left us a little tract about *Purges*, and what he calls *Opiates*, which latter, he says, have a better effect than the former, when any humour lies between the flesh and the skin [c]: this seems to be a paradox which I do not understand, as little as I do what he adds, that the *Garamantes* know nothing of this practice. There is one receit *Cophon* gives us, which is very extraordinary and very much out of the way, *viz.* to feed a chicken with *white Hellebore* [d], and after *eight* days to kill it,

---

a P. 314. & 322. &c. *b* MS. in Bibl. *Harleyan*.
c 275. *b*. *d* 274.

and

and make broth of it: which he tells us is a very good gentle purge.

To return to *Gilbert*, tho' we find people of that age had great faith in *Charms* [d], and other *Empirical* applications, yet the general Practice was carried on chiefly in the *rational* way, as it had been deliver'd down from the *Greeks*. By his etymology of *Hiera Logodion Menficum*, (a miſtake, I ſuppoſe, for *Hiera Logadii vel Memphitæ*) which he derives from the *Greek* λόγος [e], and ſays it ſignifies the removing any impediment of the *Speech*, and his interpreting *Philonium* by *Amicus Novus*, one may very eaſily gheſs at his Tether of learning. He followed the faſhion of the times, in uſing many barbarous expreſſions; for inſtance *Plagella* [f], for a *Pledget*; *Argalia* [g], (it ſhou'd be *Ergaleum*) for an inſtrument us'd in ſearching for the ſtone; and a multitude of other words, which

---

d 87. 222. 287. *e* 44. *f* 204. *g* 271.

wou'd

wou'd ſerve to enlarge a dictionary for the *Latin* of theſe ages. I ſhall only take notice of two or three Particulars in this author.

He deſcribes the caſe of a [b] young man of a melancholick temper, who from a long indigeſtion had a ſwelling in his belly, and a *Leucophlegmacy*, attended ſometimes with a *Tertian*, a yellowiſh Urine, and ſometimes with a Looſeneſs. He had us'd a cooling method, and purg'd him now and then with *Myrobalans*. And adds, that afterwards he was carried to the *Sulphureous Baths*, and was cur'd. He does not explain himſelf any further upon this head; but in all probability he muſt mean the waters of *Bath*. And I ſhould imagine too, that the patient recover'd his health by *drinking* theſe Waters, and not *bathing* in them: for the diſtemper, as it is here deſcrib'd, the effect of a ſhatter'd con-

[b] 250.

ſtitution,

ſtitution, could not poſſibly be better reliev'd than by uſing them *internally*; whereas *bathing* alone ſeems to be foreign and altogether inſufficient to ſuch a purpoſe. If this conjecture be right, as it is very natural, and I believe true, it will be one proof of the antiquity of *drinking* theſe Waters, 300 years earlier almoſt than the accounts, which we have of this cuſtom, make it: for Dr. *Guidot*, in whoſe time this uſage reviv'd, and who has given us the beſt hiſtorical narrative of theſe Waters, goes only upon the authority of Dr. *Jones*, that they had been us'd internally in the latter end of the *ſixteenth* century. And tho' our annals are ſilent in this matter, it is highly probable, that the uſe of *drinking* theſe Waters was very ancient, ſince the like cuſtom has, for many ages, obtain'd in other countries, wherever any of the ſame nature were diſcover'd.

Gilbert

Gilbert has a very remarkable chapter [k], upon the diſorders which follow from *coition* with a woman, who had convers'd with a *Leper*. The ſymptoms of this infection vary according to the complexion; in a *hot* one are felt little punctions and burnings in the cutaneous parts, change of colour; redneſs and ſomething creeping over the face; great ſleepleſſneſs. In a *cold* melancholick habit, the colour changes more and ſooner, the face looks bloated, great heavineſs and liſtleſſneſs, with a trickling ſenſation of cold in the face and the body. This is exactly the ſame deſcription we find in the *Rogerina*, and indeed is tranſcrib'd for the moſt part from *Theodorick*; and I mention it here only to ſhew, that there were then in *England*, the ſame notions about the ſymptoms in this caſe, as in *Italy*. For I ſhall ſay ſomething further of this in

[k] 344.

a more proper place. *John* of *Gaddesden* you will find improves upon all these authors; and for the cure, where the *Woman* is concern'd, he gives a very odd direction [e]; easy indeed to be followed, and certain, he says, of success.

In treating of a *strumous* swelling in the glands [l]; he tells us that this disorder is otherwise call'd the *King's Evil, because Kings cure it.* This account, however concise, from a Physician who seems not to have been led by any bias of interest, is sufficient to convince us, that the custom of *Touching*, was very early introduc'd by our Kings; and from this author's manner of expressing himself, it is very plain, that he look'd upon it as a very ancient Practice. The *French* historians can trace up this usage of Touching in their own nation, by undoubted authorities, as high as the

---

e P. 49. *b.* Saltet retro & descendat fortiter per gradus, &c. l 174.

eleventh

eleventh century, in the reign of *Philip* the *Firſt* [m], but can give no account (which can be rely'd upon) how much more ancient it was: tho' ſome pretend to trace it as high, as *Clouis*. There is the like reaſon to think, even by this paſſage as well as by what is here and there hinted in our *Engliſh* hiſtory, that the ſame uſage had, for ſome *Centuries* at leaſt, prevail'd here; and they who carry it up as far as the time of *Edward the Confeſſor*, contemporary with *Philip the Firſt* of *France*, ſeem to have good grounds for their opinion; at leaſt I do not ſee any proofs, which can be brought againſt it. If the *Monkiſh* writers are ſuppoſed to be all partial, and inclin'd to flatter the Crown, there are others, whoſe veracity cannot be call'd in queſtion. Sir *John Forteſcue*, a very learned and wiſe man, in his defence of the title of *Lancaſter* [n], juſt after *Henry*

---

m Daniel Tom. 1. p. 1032, and 1128. *x* Andr. Laurent. *n* Append. N° 6.

the *Fourth*'s acceſſion to the Crown, repreſents the gift of healing, as a privilege, which had for time immemorial belong'd to the Kings of *England*: and he is ſo particular as to attribute this to the *Unction* of their hands, which is us'd at the Coronation: and therefore ſays, that *Queens* can have no ſuch gift, becauſe in this caſe that part of the ceremony is left out. However we know Queen *Elizabeth* thought her ſelf ſo much a King, that among other regal Functions ſhe frequently exerciſed this. Archbiſhop *Bradwardine*, who dy'd in 1348, and who appeals to the world for the cures perform'd by the royal *Touch* [o], uſes, you will ſee, very ſtrong expreſſions concerning the Antiquity of it: which ſurely he wou'd never have done, had it been ſo modern a practice, as ſome think it.

---

[o] Append. N° 7.

NOT long after *Gilbert*, flouriſh'd another of our countrymen, *John* of *Gaddeſden*, the author of the famous *Roſa Anglica*. We learn very little of him from any hiſtory of thoſe times: and the inquiſitive Antiquary *A. Wood*, tho' of the ſame College, *Merton* in *Oxford*, ſays no more of him, than that by an old Catalogue there, he finds, that he was a Doctor in Phyſick, and flouriſh'd in the year 1320: and I ſuppoſe therefore, that he cou'd meet with no more Memoirs there relating to him; elſe ſurely he would have been glad of an opportunity of giving us an account of his fellow-collegiate. However we may pick out ſomething of his life and character from this very work, which he has left us. He wrote it, he ſays, in the ſeventh year of his *Lecture*, as the phraſe was then; and this probably might have been in his own College: that ſociety having been in a manner founded with ſome regard to the profeſſion

of Phyſick, and affording to this day, greater encouragement for this ſtudy, than any or even all in the Univerſity beſides. And the cures he mentions, which he perform'd in a *Scholar* and a *noble Batchelor*, ſeem to intimate, that it was in this place he compil'd his book: which muſt have been between the years 1305 and 1317; for he mentions *Gordonius*, and is nam'd by *M. Sylvaticus* in his *Pandects*. This work comprizes the whole Practice of Phyſick; collected indeed chiefly from the *Arabians*, and the moderns who had written in *Latin* juſt before him, but inlarg'd and interſpers'd with a great variety of additions from his own experience. For there can be no diſpute, but that he was as great a Practicioner as any of his time; tho' his Practice, I doubt, was not form'd upon any extraordinary knowledge in his faculty. [a] *Le-*

---

[a] Ut lumen ſui ſeculi facile crederetur —— opus luculentum & eruditum.

land

land however, gives him the character of a profound Philoſopher, a skilful Phyſician, and the brighteſt man of his age; and calls this book a very exquiſite and learned piece. *Conringius*[b], you ſee, does ſo too: but *Guido de Cauliaco*, an eminent and underſtanding Surgeon, who wrote later in the ſame century, and had perus'd it, treats it in another manner with theſe very remarkable expreſſions: *ultimò inſurrexit una Fatua Roſa Anglicana, quæ mihi miſſa fuit & viſa; credidi in eâ invenire odorem ſuavitatis, & inveni fabulas* Hiſpani, Gilberti, & Theodorici[c]. The latter part of the character, I am afraid, is too true: but notwithſtanding this ſevere cenſure of *Guido*, you will find *John* was no *fool*: and tho' to confeſs the truth, he was not much better than an *Empirick*, yet he ſeems to be one of the beſt in that way, and manages his affairs with great ad-

---

b Perdoctum. *c* Præfat.

dreſs. He was, as it appears from his own writings, ſagacious enough to ſee thorough the foibles of human nature: he cou'd form a good judgement, how far mankind cou'd be impos'd upon; and never fail'd to make his advantage of their credulity. He is very artful in laying baits for the *Delicate* [d], for the *Ladies*, for the *Rich*: for the former he has ſuch a tenderneſs, that he condeſcends to inſtruct them even in *Perfumes* and *Waſhes* [e], eſpecially ſome to dye their hair: and ſuch a reſpect for the latter, that he is always ſtudying to invent ſome of the moſt ſelect and *deareſt* medicines for them. And if there is a very good thing indeed, he orders *twice* [f] the quantity for them, as he does for the *poor*. In *Epileptick* caſes, he provides them a *Boar*'s bladder boil'd; and beſides *Miſleto*,

---

d P. 3. Iſtam voco medicinam Regalem, pro delicatis, pro Dominabus, pro divitibus.

e De modo faciendi Lac Virginis. 134. De Decoratione 131.

f 17. Experimentum meum, ſi ſit pro divite, *duplam* oſſis cordis cervi.

a *Cuc-*

a *Cuckoo*: and is ſo kind as to preſcribe the manner of dreſſing *Fox-skins* for them, in a *Palſy*(8), againſt wintry weather.

He thought it not enough to ſhew himſelf an able Phyſician, without giving ſome proofs too of his great ſcholarſhip; and therefore he ventures upon ſuch knotty points, as the *Etymologies* of words. *Peritonæum*,(1) he ſays, is call'd ſo from its being *juxta tonantem* — *Hernia quaſi*(2) *rumpens enia*, viz. *inteſtina* — *Phthiſis* from *Tuſſis*(3), *Chiragra* from *Chiros* and *gradior*(4). He is ſtill more learned in his derivation of the word *Epilepſy*(5); it is, it ſeems, from *Epi* and *lædo* — and therefore he obſerves it was call'd likewiſe *Hiera noſon*, from *Hiera* which ſignifies *ſacra*, and *noceo* — from *hurting* the noble parts. Thus you ſee, he, in imitation of his maſter *Gilbert*, diſplays his talent in Philology, and much with the ſame ſucceſs.

---

(8) 67. (1) 75. (2) 129. (3) 52. (4) 35. (5) 60.

THERE is another branch of literature, which he ſeems to be much addicted to, and that is *Poetry*. Indeed he appears ſo great a lover of *Rhime*, that there is ſcarce a page but where he quotes ſome verſes, and ſometimes inſerts his own. So that often he leaves us in doubt, whether he be a better Phyſician, or a Poet. And he has this peculiar excellency, that either in proſe or in verſe, his ſtyle is ſo diverting, as to make the reader not a little merry.

NOTWITHSTANDING this, *John* made ſome figure, I don't queſtion, even for his learning in his time, and was reckon'd a man of judgement in his Practice. For I find him employ'd at *Court*, where he had the care of the King's Son (one of *Edward* the *Firſt*, or the *Second* at leaſt, I ſuppoſe) in the *Small Pox*.(1) Here he play'd his game very well, and to ſhew his skill in inflammatory diſtempers, he with a proper formality,

(1) 41.

and

and a countenance of much importance, order'd the patient to be wrap'd up in *Scarlet*[m]; and every thing about the bed to be red; no doubt the room was hung in the ſame manner. This, he ſays, made him recover, without ſo much as leaving one mark in his face; and he commends it for an excellent way of curing. He ſeems to have improv'd this hint from the old womens receits he found in *Gilbert*:[n] but he certainly judg'd right; and knew very well of how much weight it is to keep up outward appearances, and ſometimes to lay the greateſt ſtreſs upon trifles.

John was no ſooner at *Court*, but he underſtood how to make a good Courtier, and pay his complements in the beſt manner: and whenever a *Scrophulous* caſe does not ſubmit to the ſove-

---

m Capiatur ſcarletum, & involvatur varioloſus totaliter, ſicut ego feci de filio nobiliſſimi Regis *Angliæ* — & feci omnia circa lectum eſſe Rubea — & eſt bona cura.

n 349. Vetulæ Provinciales dant Purpuram combuſtam in potu — ſimiliter Pannus Tinctus de Grano —

reign

reign remedies, ſuch as the *blood* of a *Weezel*, or *Doves-dung*, he exhorts the perſon immediately to apply to the *King* for the royal *Touch* [n].

John ſeems to have been of a buſtling, enterprizing genius. He was not ſatisfied with driving a trade in Phyſick, but attempted *manual operations* in *Surgery* likewiſe: he talks much of his experience in this way, and even ventures to find fault with the Practice of ſome modern Surgeons [q]. He pretends to be very expert in *Bone-ſetting*, and profeſſes himſelf a great *Oculiſt*; and for *infections*, as he calls them in the Eyes [r], he has a *Noſtrum*, which is proper only for the *Rich*.

He acquaints us with his great skill in *Phyſiognomy*; and did deſign, if God wou'd give him life and leiſure, to write a treatiſe of *Chiromancy* [a]; but to our un-

---

n 28. Si iſta non ſufficiant, vadat ad Regem, ut ab eo tangatur & benedicatur — Valet tactus nobiliſſimi & ſereniſſimi regis *Anglicorum*. *q* Et ſecundum Lanfrancum & Rolandum & Brunum, & eſt error.

r Experimentum meum, quod divitibus convenit.

a Vitam & pacem. 35.

ſpeakable

ſpeakable grief, this excellent comment upon *Fortune-telling* is loſt. However the hint he gives us here, wou'd make one believe, that he kept an Office for the exerciſing this Art.

He is a great dealer in ſecrets; and ſome he has, which are the moſt *Secret* of Secrets, (1) and do miracles [o]— : as he puts a great value upon them, he gives a ſtrict charge not to divulge them (2) to the *Laicks*; ſometimes he goes further and includes Women in this prohibition; and he inculcates it particularly in ſpeaking of *Strong Waters*, and *Brandy*. (3) He talks very much and feelingly of his gains [p] by the market he made in ſelling them; ſometimes at ſuch an extravagant rate, that he does not know himſelf how much [t] he got for them, not only in money, but preſents. He ſays he had *good*

---

o 39. De quo poſſum dicere multa miracula.
p 79. Magnam pecuniam in multis locis.
t 49. Hoc eſt meum, pro quo habui pecunias & tot alia quæ neſcio quot & quanta.
(1) 82. (2) 32. (3) 66.

money

money for a receit made of *Tree Frogs*, which he ſold to the *Barber-Surgeons* [u]: upon which he ſeems to hug himſelf, as if he had bit them. However, contrary to the common management, in all theſe Secrets, he is very honeſt, and tells us very frankly what they are. You may obſerve, that whatever the diſtemper be, he has one of theſe always at hand; and never fails to give you an advertiſement about it (1). His chief ſtrength indeed lies in receits: and without giving himſelf much trouble, in forming a judgement about the caſe, he ſeems to think, that, if he can muſter up a good number of theſe, he ſhould be able to encounter any diſtemper. By ſome of them, if we believe his own accounts, he often does wonderful feats: He cur'd *twenty* he tells us of Dropſies with *Spicnard* (2); but this is a medicine, which, he ſays, ought not to be given with-

[u] 120. Pro quo habui bonam pecuniam a Barbitonſoribus. (1) 100. (2) 53.

out

out receiving a *Salary* firſt for it[x].

NOTHING came amiſs to *John*, which was in the circle of the Profeſſion, and there was nothing which he wou'd not undertake: and the more difficult and dangerous the caſe was, he ſeems to proceed upon it with the greater alacrity. Was any one tormented with the *Stone*, he cou'd diſſolve (1) it? Had any one a ſevere gout, he cou'd draw (2) out the humour by a *Pultice* or an *Ointment*; he cou'd conquer *Epileptick* fits with a *Necklace*, and cure a *Palſy* in the Tongue with *Aqua Vitæ* (3). Theſe are caſes of ſuch difficulty, that wou'd try the moſt acute judgement: and no doubt requir'd even all his circumſpection: but theſe did not engroſs his thoughts ſo, but that he cou'd condeſcend to take care of more minute things. He propoſes ſeveral methods to keep people *ſweet* and *clean*: if they were troubled

---

x Nec debet dans niſi accepto ſalario.
(1) 97. (2) 39. (3) 66.

with

with a rotten tooth, he cou'd draw (1) it: and if over-run with lice, he had an art to kill them (2): and even out of friendſhip to them, wou'd cut their *corns*. He cou'd cure the *Colick* by a girdle made of the skin of a Seal-fiſh, provided the *Buccula* of it was of *Whalebone*[y]: he had an infallible Plaſter and Cauſtick for a Rupture[z]: cou'd cure a Cancer from an outward cauſe with *Red Dock* (3). And if he had liv'd in our days, he wou'd, I don't queſtion, have been at the head of the *Inoculators*; and in this caſe the poſition he lays down, contrary to the experience of the beſt Phyſicians, that one may have the *Small Pox twice*[a], might have ſerv'd him in great ſtead for *Salvo*'s upon many occaſions.

Above all he underſtood the ſweets of being concern'd in the caſes of *pregnant* Women: he recommends *toaſted Rhu-*

---

y 95. *z* 129. Conſolidat omnia vulnera, & debet haberi in honore. *a* 40. Homo variolatur bis.

(1) 120. (2) 113. (3) 24.

barb

barb to them(1). He knew very well, that there was a peculiar dialect to be us'd in these circumstances; and therefore we find him very waggish in these points, and sometimes not only familiar but wanton, not to say luscious. He talks much of *Mid-wifery*(2); whether he actually perform'd the operation, he does not directly say: but I shou'd ghess, by his grasping at every thing, that so notable a branch of business cou'd not escape him. At least he seems to have studied all the methods, and with great variety, to promote *Conception*: and there is no doubt, but he was much sought after for his Secrets in this way. They who wou'd have a tast of his Talents, may consult the Author* himself, and his learned Comments and Receits concerning the detestable Practice of *Provocatives*[w].

To finish this Author's Character,

(1) 134. (2) 83. * De modo generandi, *p.* 77.
w Coagulum leporis —— qui isto utuntur, possunt coire —— si volunt —— ibid.

tho' he is almoſt intirely beholden to others for his account of the Cauſes and Symptoms of Diſtempers, for he has nothing new even about a *Conſumption*, which is a ſort of an *Endemical* diſeaſe of our own Iſland; yet in what relates to remedies, he furniſhes us with a great deal, which occurs no where elſe. He ſeems to have made a collection of all the *receits* he had ever met with, or heard of: and I believe this book can afford us the beſt hiſtory of what Medicines were in uſe, not only among the Phyſicians of that time, but among the common people in all parts of *England*, both in the *Empirical* and *Superſtitious* way.

HERE we may likewiſe find many curious things relating to the Diet and *Cookery* of our fore-fathers: he ſeems to have underſtood a kitchen very well, and has accordingly made very judicious obſervations concerning the manner [m] of *dreſ-*

[m] Cibus Laicorum eſt bonus, viz. Tortellus factus de flore frumenti, Decoctus in Furno cum vitellis ovorum, &c.— Lucius & Truta cum Agreſta, & Acedula, &c. 58.

ſing.

ſing. The lovers of antiquity and eating, will find here a great deal of knowledge in this kind; and may with pleaſure ſee many *diſhes* [n], which are now in faſhion, recorded in this ancient author, and ſome of them expreſs'd in *Engliſh*: for he loves to mix a great deal of his native language thorough out all his writings.

We have an account, that there was one of this name Prebendary of St. *Paul's* in the ſtall of *Ealdland* [x]: he is plac'd next *Richardus Phyſicus*, but there is no year mention'd: and by other Accounts we find, that he was the ſame Perſon with our Author. Certain it is, he was no *Monk*, as ſome have imagin'd, as appears from ſeveral places in this book: eſpecially where he talks ſo freely of the lowzineſs [a] of the *Fryers*. There is one particular in this

---

n Pulli Gallinacei elixentur cum Petroſelino — cum Petroſelino ſpinachiis aut Bletis, 95. Ibid. Pulli Lardati, 68. *x* Newcourt, Vol. I. 145.

a Tango hic multa —— quia Religioſi, qui non curant de ornatu corporis, ſicut utentes ciliſio frequenter abundant nimis in iſtis —— & repetunt conſilium a ſecretis medicis.

Author's life, which I muſt not omit, *viz.* that he was the firſt *Engliſhman*, who was employ'd at Court, as a *Phyſician*. For before this time, all the *Phyſicians* to the Crown were foreigners. The ſame cuſtom prevail'd, in regard to *Apothecaries*, long after. In the *Wardrobe*-account of the *Prince*, in the thirty-ſecond of *Edward the Third*, 1360, we find his *Apothecary* was *Peter* of *Montpellier*: and the *firſt Apothecary* in *England*, who ſold any Medicines, if we may believe *Reyner* [a], was *J. Falcand de Luca*, in 1357. The work of our Author, *J. de Gaddeſden*, was ſo much in *Vogue* in this age, that he had the honour of being recorded by *Chaucer*, among the moſt celebrated writers in *Phyſick*: and no doubt, our countryman's *Roſe* might deſerve as high a Character as *Gordonius*, *Lily*, which ſeems to have been the chief *Idol* of theſe times.

---

[a] Antiq. Benedict. in Anglia, 167.

He quotes *Girardus* often, once in a *Dyſentery*, concerning what he ſays in the fourth of his *Viaticum*[b]. This muſt be the ſame book, as is intituled, *Gloſſa Viatici Iſaac*, a manuſcript of which there is in the *Harleyan* library, and this book was writ by *Gerard* of *Carmona*[c], a city in *Andaluzia*, who liv'd in the middle of the thirteenth century: and who by his living among and converſing with the *Moors*, was well vers'd in *Arabick*, and made many tranſlations of their writers in *Phyſick*.

Our Countreyman *Pitts* places another *Engliſh Phyſician* in this century, about the year 1360, *Bartholomey Glanvill*, the famous writer of the book, *De Proprietatibus rerum*; and he ſets him down as the compiler of a *Practical* work in Phyſick. But I have reaſon to ſuſpect they were two different perſons; for *Leland*, and after him *Bale*,

---

b 58. 6.
c Biblioth. Hiſpan. Vet. 2. 264.

mention no ſuch work writ by *Glanvill*: and do not ſo much as give a hint, that he ever made Phyſick his ſtudy; tho' he treats, I find, in his *ſeventh* book, of ſeveral diſtempers, moſt part of which he tranſcribes from *Conſtantine*. Beſides, *Bartholomey* who compil'd the *Breviary* of Practice (ſo it is call'd) quotes *Glanvill* in ſuch a manner, that he can't be ſuppos'd to have been the Author of both theſe works[a]. This *Breviary* is very voluminous, and divided into *fifteen* long books; there is a manuſcript of it in the *Harleyan* library. There is the ſame account here[b], and almoſt word for word, concerning one way of infection in a Leproſy, and the ſymptoms of it, as I have obſerv'd before in *Gilbert*, and this paſſage does not occur in *Glanvill*. For the reſt of this book, what it contains, will be beſt

---

a Lib. 6. c. 13. Dicit *Bartholomæus* in libro ſuo de proprietatibus rerum.

b lib. 2. 4.

under-

underſtood by the honeſt *Proteſt* [k] which the Author enters at the end of it, that he had added nothing of his own, upon the ſubject he undertook, becauſe he cou'd find nothing of his own to add: but had collected every thing he cou'd meet with, which Philoſophers and Phyſicians had writ to this purpoſe, and eſpecially had amaſs'd a multitude of their receits. And I believe, indeed, upon the curſory view I have taken of this writer, that he has been as good as his word.

HOWEVER this is a character not at all peculiar to our countreyman; for moſt of the foreign practical writers, in this and the next century are of the ſame ſtamp. One need only turn over the collection of authors concerning *Feavers*, and be quickly ſatisfied, how little in this age was added to what had been before ſaid upon that ſubject. *Va-*

---

k Proteſtor enim in fine hujus opuſculi, quod nihil quod eſt ad propoſitum de meo appoſui, quia quod apponerem ex meipſo, in meipſo non inveni, &c.

Ieſcus de Tarantâ, was almoſt the only one, who, about 1400, wrote from experience, and not from books only: he underſtood no *Greek*, and writ but ill *Latin*: however, he had been a practicioner for thirty-ſix years at *Montpellier*, and was *Archiater* to *Charles the Sixth*. He has left us a book call'd *Philonium*, wherein are ſeveral good obſervations relating to the practice of both *Phyſick* and *Surgery*. He has this too particular in him, that he now and then gives the hiſtory of a remarkable caſe he had met with: among the reſt, he has an account of one who dy'd by cutting his *Uvula*, and of another who had a periodical return of an ague every thirtieth day for thirty years together. He particularly wonders at the ancients for giving warm Medicines in a *Pleuriſy*, ſuch as *Hyſſop*, *wild Majoran*, &c. and ſays very juſtly, that the cooling method of the moderns is more preferable. And indeed this author interpoſes his own

own judgement very often, in ſome difficult points of Practice: a rare inſtance in theſe times, when none had yet ſcarce begun to think for themſelves. He often mentions *Roger* and *Roland* together, in relation to the *Practice* in diſtempers; which makes me ſtill more of opinion, that the former author, and not *Bacon*, wrote the *Rogerina*. In the edition of the writers concerning Feavers, put out by *Fernelius*, you ſee *Philonium* is by miſtake ſet down as an author: and there is likewiſe by miſtake inſerted under the name of *Arnold*, not only what he wrote himſelf, but the additions which were made long after by other hands.

Such was the ſtate of Phyſick in theſe ages, with regard to *Practice*: in other branches of the profeſſion there were ſome advances made: for inſtance, the Phyſicians began to make more curious inquiries into the qualities of *Mineral* waters, thoſe of the *Hot* kind particularly,

ticularly, and have deliver'd down to us ſeveral obſervations concerning the virtues and the uſe of them. Among theſe *Michael Savonarola* diſtinguiſh'd himſelf, and improving upon what *Joh. de Dondis* and *Ugolinus de Monte Catino* had already publiſh'd, he wrote a treatiſe concerning all the *Baths*, which were then known in *Italy*. He undertook this work between 1440 and 1450, as may be eaſily prov'd from his *Dedication*; tho' he made ſome additions to it, as we may collect from what he ſays himſelf[o], after, in the year 1460. He was a *Paduan*, of a great family, the Grandfather of the famous *Fryer Jerom*; he was Phyſician to three ſeveral Marquiſſes of *Ferrara*, and made a Knight of *Jeruſalem*: was a man in great eſteem at that time, and as he liv'd to a good old age, had ſeen a great deal of experience, and had writ many treatiſes, particularly a very large one upon *Feavers*. There were ſome

o 31.

attempts

attempts likewiſe made, towards the cloſe of the *fifteenth* Century, in *Botany*; and that ſtudy was reviv'd by *Hermolaus Barbarus*, who firſt thought of correcting the faults, which then were numerous, in the copies of *Dioſcorides* and *Pliny*. However, about the ſame time, when, after the taking of *Conſtantinople*, many of the *Greeks* retir'd into *Italy*, and brought the manuſcripts of the *Greek* writers in Phyſick with them, the whole bent of the faculty ſeem'd to be ſet upon underſtanding and explaining thoſe authors: an attempt very laudable in it ſelf, and which, without doubt, led the way to farther improvements. In this view it was very natural to examin, how the *Arabians* had follow'd, or deviated from the *Greeks*: and in theſe reſearches was almoſt all the learned part of our profeſſion taken up, for at leaſt *fifty* years. But as all this labour was employ'd more about words than things, we may in vain look into

this

this claſs of writers, for any great advances in the art itſelf. However, it may be of ſome uſe to know, what was *not* done in this period of time.

THIS was the low condition of *Phyſick*, particularly with regard to any cure of diſtempers by internal medicines, for about *four* hundred years: for as I have obſerv'd, the Phyſicians, for the moſt part, did little elſe than tranſcribe, or at leaſt only wrote very voluminous comments upon the *Arabick* authors, who were much too prolix themſelves. The other branch of this art, *Surgery*, to confeſs the truth, made ſomewhat a better figure. I have ſpoke already at large, of a very great man in this profeſſion, *Albucaſis*; and have obſerv'd that it does not appear, where he was born or liv'd: but wherever it was, his works ſoon reach'd *Italy*. For immediately after *Roger* of *Parma*, or, as others ſay, of *Salernum*, wrote, who borrows a great deal from him, tho' he neither men-

mentions him, nor indeed any body elſe. Then *Jamerius* follow'd, who, as *Guido* expreſſes it, put out a ſort of *Brutal* Surgery, and after him *Roland*: but both theſe, eſpecially the latter, ſatisfied themſelves chiefly with tranſcribing *Roger*. Theſe were ſucceeded by *Brunus*, a *Calabrian* by birth, who made a larger collection of Surgery at *Padua*, in 1252, than the others had done: but this was chiefly taken out of *Albucaſis* and the other *Arabians*, as he confeſſes himſelf[a], tho' he ſays, he had taken great pains that every thing he had collected, ſhould be conſiſtent with experience. However, the notion and the expreſſion of *Severinus* is very juſt, who gives all the writers of Surgery in this age, the title of *Arabiſtæ*. It was much, it ſeems, the faſhion of the times to make very free with other mens la-

---

a 130. Nam apud compoſitionem ejus non fui promptus ad aliud, niſi ut Colligerem —— non ſolum id excipere —— ſed cum experientia & ratione ——

bours:

bours: and therefore as *Brunus* had made uſe of the works of the *Arabians*, *Theodorick* a *Fryer*, afterwards Biſhop of *Cervia*, ſerved him, when the breath was ſcarce out of his body, in the ſame way: and with a little addition of ſome fabulous paſſages from his maſter *Hugo de Luca*, thought to eſtabliſh his reputation, by putting out *Brunus*'s collection word for word, under his own name.

As a *Monk*, he thought, you ſee, that he might lawfully make uſe of the goods of the *Laity*: and yet he has the aſſurance to ſay, that he wou'd write nothing but what he had experienc'd himſelf; that it wou'd be ridiculous and ſuperfluous for him to write, if what he ſays were to be found in other books. He had ſeen *Roland* at *Bologna*. There is little particular in him, as has been mention'd: only he remarks a bone ill ſet ſhould be broken again: when the callus is recent, embrocations and plaſters may do; but if it is old, the knife

is

is neceſſary [b]: how the knife is to be us'd, he does not explain: only ſays, the ancients give no rules concerning it; but rather diſſuade the practice. In treating of *abſceſſes* [c], he never leaves any tent in after the firſt dreſſing; the experiment he had ſeen above a hundred times. He mentions *Oleum Tartari* [d] *benedictum*. There is one remarkable paſſage in him, as I have hinted before, and that is a diſtinct account of the ſymptoms which happen upon coition with a woman, who had convers'd with a *Leper*. For this he is not beholden to *Brunus*: nor do I find from whence (unleſs from the *Rogerina*) he has taken this deſcription; for there is only a hint in general, given by the *Arabians*, that the diſtemper might be contracted this way, without entring any farther into the ſymptoms which immediately ſucceed. And therefore this account perhaps

---

b 2, 23. *c* 3, 19. *d* 4, 7.

may

may be properly his own. I ſhall have occaſion likewiſe hereafter, to mention ſomething very particular which he has obſerv'd about *Salivation* [e]. For there are ſo very few *original* good things in this Biſhop, that I muſt think my ſelf oblig'd in conſcience to do him juſtice in thoſe he has.

Contemporary with *Theodorick* was *Gul. de Saliceto*, call'd *Placentinus*; who was profeſſor at *Verona*, and who according to *Vanderlinden*, died in 1270, the ſame year with *Thaddæus* the *Florentine*: which I believe is a miſtake; for *Champerius* places the death of the latter in 1280. This author, tho' he wrote in much ſuch a barbarous ſtile as the other did, yet ſeems to be better acquainted with his buſineſs, than any of them: and tho' he copies, in a good meaſure, from *Albucaſis* and others, yet he has more the air of an original writer, than

[e] 3, 49.

the

the reſt. *Guido de Cauliaco* very juſtly gives him the character of *Valens Homo*, an underſtanding man in Phyſick, and Surgery. He was certainly one of long experience: and lays it down for a maxim, that this art can never be taught by any writing, but that it is neceſſary the perſon himſelf ſhou'd ſee and perform the operations. This he repeats particularly in treating of the *Stone* [q]: the extraction of which he deſcribes ſo minutely, and in ſo different a manner from the reſt, that he muſt certainly have been an *Operator* himſelf. And what he remarks about the difficulty of making the inciſion in *Women*, becauſe of the interpoſition of the *Uterus* between the bladder and the *Rectum*, ſeems to put it out of doubt, that he was ſo. One may judge of the ſimplicity of the man, as well as gheſs at the ſtate of Phyſick in that age, by the caution he

[q] 47.

gives to a practicioner, *ne delectetur familiarite* Laicorum. *Nimia autem familiaritas contemptum parit, & etiam per nimiam familiaritatem non sic audacter & securè petitur remuneratio operationis condecenter. Et scias hoc unum, quod bona remuneratio de labore, & Salarium optimum reddit medicum authorisabilem, & confortatur fides infirmi super ipsum.* In imitation of *Albucasis*, he says, he never saw an *Hydrocephalus* cur'd by incision [a], nor thinks it can be. But he saw one in the Hospital at *Cremona*, which cur'd it self, and the boy liv'd a long while after. And indeed experience teaches us, that sometimes in this case, the serous humour may be absorb'd again into the vessels, without any discharge by art. He cur'd a girl by a cautery apply'd once to the forehead, and twice to the hind-part of the head, and let out the water. And in this case it is plain, the tumour

---

[a] I, I.

must

muſt have been *external*. He is the *firſt*, at leaſt among the moderns, who has been particular in deſcribing that diſtemper of children, which he calls *Cruſta* and *Lacticium*; the *Achor* of the *Greeks*, and the *Lactumen* of the lower *Latins*: and lays down the method of curing it without any hazard. He ſeems to be the *firſt* too, who directs *Mercurial* waters for the face[b]. He lays down a very proper caution about tumours, and ſays it is difficult to judge, whether there is matter, if it lies low and the place is very thick. The beſt way of judging, he ſays, is by feeling: and this caution is the more neceſſary in ſuch caſes; for ſometimes for want of it, an [c]*Aneuryſm* has been cut inſtead of an abſceſs.

He is more particular than others had been, in deſcribing the cure of a *Hernia Carnoſa*; which he tells us is difficult, and ſometimes dangerous, becauſe it cannot

---

b 1. 18. *c* 1, 23.

be done without *inciſion.* He gives a ſtrict charge, that the fleſhy excreſcency be ſeparated from the Teſticle, and *totally* taken out; but if the Teſticle be injur'd likewiſe, he orders that to be cut off at the ſame time. And this was the only way of Practice, he ſays, which he ever ſaw ſucceed in his time. This excreſcence, exactly reſembling fleſh, generally takes its riſe from the extremity of the *Spermatick* veſſels, and winds it ſelf about the body of the *Teſticle*; and ſometimes grows to ſuch an enormous bigneſs, as to exceed that of a man's head. The cauſe of this is always either a congeſtion of humours, a rupture or contuſion of the veſſels: in all which caſes the natural conſequence is an obſtruction, if not in the larger, at leaſt in the capillary ducts. And wherever there is an obſtruction, it produces not only a greater diſtenſion of the veſſels, but a larger derivation of the fluids to them, as is plainly enough to be ſeen

in

in all *inflammatory* tumours. So when the veſſels of the *Vaginal* coats are obſtructed, the ſolid parts muſt neceſſarily dilate, and by a preternatural extenſion make it appear in another form. One way of its formation (tho' as I have elſewhere hinted, it may not be the only one) may be indeed without putting nature to the expence, as ſome do, of creating new veſſels to lodge the matter, which continually feeds the ſwelling. The little pipes and hollow fibres are almoſt infinite, not only in an animal body, but in every part of it: which indeed conſiſts of nothing elſe, but ſuch ſmall innumerable canals. Many of theſe, at leaſt of the more minute, in a natural ſtate, either lie quite empty, or but imperfectly diſtended; and yet upon any accidental injury which is done to them, are ready to enlarge their capacity, and receive an unuſual quantity of humours within their cavities: and ſo by a gradual ac-

cretion ariſe *Sarcoma*'s and *Wens*; as when the bark of a tree is wounded or bruiſed, knobs and bunches ſucceed. And that this is the general way, which nature takes in producing theſe excreſcencies, will be plainer to us, if we conſider ſome parallel inſtances, in which we ſee the manner of her operation perhaps more clearly. Does not the egg, when it drops into the womb, cheriſh'd by the genial warmth it meets there, expand itſelf, and ſhoot out its ſlender veſſels, as the ſeeds of vegetables do in the ground? and are not theſe very veſſels the rudiments of the *Embryo*, which diſplays it ſelf in its proper ſhape, when They have arriv'd to a juſt extenſion. The very extremities of the *Umbilical* veſſels weave themſelves into a ſort of cake, called the *Placenta*; and not only ſo, but pierce the *Uterus* itſelf, ſo as to inoſculate with the veſſels which ſupply it. And not only the egg, when in the womb, but the *Ovary* itſelf, by ſome acci-

accident or other, very often ſwells to an immenſe bulk. But nothing can give a greater light into our preſent argument, than the conſideration of the *Uterus* itſelf. In non-pregnant women the *Uterus*, we know, is very thin; and the veſſels which run in great number upon its coats contorted and contracted, ſo as to appear but ſmall; but in the time of geſtation, eſpecially in the latter months, we find the coats very much thicker, the bottom of the *Uterus* at leaſt an inch thick, and the veſſels prodigiouſly diſtended. And for a proof that they are the very ſame veſſels as they were before pregnation, only dilated in the manner I have deſcrib'd, when the woman is deliver'd, and the milk flowing to the breaſts, makes a revulſion, the *Uterus* recovers its ſtraitneſs, and the coats return to the uſual thinneſs. So when there is a flux of humours in the *Vaginal* coats, the little veſſels are all open'd and diſtended, till at laſt they form a fleſhy

excreſcency: as, in wounds and ulcers, we ſee there grows what we call proud fleſh. Sometimes this fleſhy ſubſtance adheres not only to this coat, but to the *Scrotum* too: in the ſame manner as the *Placenta* does to the *Uterus*. There are inſtances, tho' but rare, where it lies ſo looſe, from the encloſing membrane, as to be eaſily ſeparated from it, as this writer here intimates: and this does not at all interfere with the account, which has been given before of its production. For fleſh conſiſts of ſeveral plans of fibres; and when one plan is ſwell'd, we may eaſily conceive, how it may break off and ſeparate from the reſt. *Corns* and *Warts* are the ſeveral plates of the cuticle divided from one another; and we ſee what a number of diſtinct *Hydatids* are form'd, ſometimes, out of the coats of the *Lymphatick* veſſels. In this caſe, where the excreſcency is capable of being free'd from the *Vaginal* coat, it may be cut out without the exciſion of

the

the *Teſticle*, as is here propos'd, provided the *Pedunculus*, or root of it, be ſhort. But generally it ſo adheres to it, that it cannot be remov'd without taking off the *Teſticle* too: an operation eaſily and ſafely perform'd, if the *Sarcoma* or Scirrhus does not run higher up along the *Spermatick* veſſels into the belly, as it often does: in which caſe a prudent Surgeon will ſcarce venture his credit in attempting a cure, which can't be accompliſh'd. There are frequent inſtances, where a *Sarcocele* is accompany'd with a *Hydrocele*: nay, ſometimes a *Hydrocele*, and even a Tumour of the *Epididymis* has been taken for it: from both which, it ought to be carefully diſtinguiſhed. Very often the whole ſubſtance of the Teſticle is fiſtulous, and turn'd all into *Pus*. In which caſe, though ſometimes there does not appear any ſymptom, by which it can be certainly determin'd, whether the Teſticle be ſound or no, yet the advice our author

gives

gives, to take it off at the ſame time, ſeems to be proper. Sometimes this *Hernia Carnoſa* turns hard and ſcirrhous; from whence *Scacchus* has given it the name of *Tophacea*. *Severinus* has obſerv'd it grown into a white concretion, like the ſhell of an egg, or an oyſter. Beſides this, it very often terminates in a Cancer. Several methods have been tried to remove this ſort of *Hernia* without exciſion: *Matthiolus* mentions one, and *Scultetus* ſeveral, who were cur'd by the Powder of *Reſtharrow*, with ſome topical applications; but this *Specifick*, as they and ſome others call it, has not yet ſucceeded ſo well, nor indeed any other Medicine, but that generally we find the only remedy to be had is, as this author propoſes, by *Cutting*. *Hildanus* tells us, he had met with but one *Sarcocele* in his Practice, which was in the *left* Teſticle; and from thence makes an obſervation, that the right Teſticle is more ſubject to a *Sarcocele*, and the left to a *Hydrocele*:

but

but this diſtinction, as it ſeems to have no foundation in nature, ſo neither is it obſerv'd (at leaſt very ſeldom) to anſwer, upon the experience of others: and the reaſons he gives for this remark are ſo unſatisfactory, that tho' the matter of fact were ſo, we ſhould ſtill be at a loſs, why it is ſo.

THIS writer gives many inſtances of his Practice in *wounds* [d]: and there ſeem to be ſome very uncommon cures, which he perform'd. In ſpeaking of *wounds* in the *Cheſt*, he has a very remarkable paſſage concerning the nerves of that part [e]; he ſays thoſe from the 6th and 7th pair, which ariſe from the brain and the *Nucha*, ſerve for its *voluntary* motion, the others for the *natural* or vital motion. And he inſtances in the caſe of an *Apoplexy*. I take notice of this, becauſe it is exactly the notion of the famous Dr. *Willis*, the firſt inventor of the *nervous* ſyſtem: who wou'd have the

---

d 2, 5, 7, 15, &c. *e* 4, 3.

difference between the *Cerebrum* and *Cerebellum*, as to their ſeveral uſes, to conſiſt in this, that the former is concern'd in animal or voluntary motion, and the latter in vital or involuntary. But this notion is intirely overthrown by what one may obſerve of the nerves: for we ſee a great many parts, which are ſubject only to voluntary motions, as the tongue, mouth, eyes, and all the face, receive branches from the 5th, 6th, 7th, and 8th pair of nerves, all ariſing from the *Medulla Oblongata*, which by him is reckon'd to belong to the *Cerebellum*. 'Tis true, indeed, that the *involuntary* motions of the heart, midriff, *&c.* may be continu'd, if the *Cerebellum* be left, tho' the *Cerebrum* be taken out, as the circulation will in a dog for two or three days: and in an *Apoplexy* we find, that after all voluntary motions are ſtopt, reſpiration will ſtill go on, and the pulſe beat. But this does not happen thus, becauſe the heart and Diaphragm receive

their nerves from the *Cerebellum*, but becauſe they are muſcles, which have no Antagoniſts: a leſs quantity of ſpirits being ſufficient to carry on the vital functions, tho' not capable of exerting the voluntary motions. And therefore we find that wounds in the *Cerebrum* are often cur'd, but in the *Cerebellum* ſeldom prove otherwiſe than fatal: and the ſymptoms, which attend them, give a pretty ſure prognoſtick, as vomiting, fainting, hiccough, and intermiſſion of the pulſe. And the diſtinction, which *Semmertus* makes in this caſe, is a very right one, that wounds in the brain are therefore fatal, not ſo much becauſe the brain is injured, as becauſe the vital functions are diſturb'd, as they muſt be, when the *Cerebellum* is wounded.

Lanfranc took moſt of what he ſays from *Gul. de Saliceto*, but chang'd his method; and tho' he quotes *Theodorick*, yet I don't obſerve he mentions the other, to whom he is more oblig'd. He was born

born at *Milan*, afterwards was tranſported to *France*, ſtudied at *Lyons*; in 1295 he remov'd to *Paris*, where the next year he finiſh'd [a] the work we now have. In ſome things he ſeems ſingular: he is very much againſt cutting for the *Stone*, becauſe he had ſeen inſtances, where it hinder'd generation [b]: he diſſuades ſection and cauſticks in a *Hernia* [c]: and altogether diſapproves of the *Trepan* [d]; more, he ſays, are cur'd without it; and appeals to the practice of *Anſelmus de Januis* for a proof of the ill ſucceſs of this operation. He gives an inſtance, where, upon a wound in the head, when convulſions ſucceeded [e], the patient did well: but if a fever attends convulſions in the wounds of the head or nerves, he obſerves he never ſaw one recover.

By the help of all theſe authors, and his own long experience, *Guido de Cau-*

---

a 3, 11. *b* 3, 3, 8. *c* 3, 3, 7. *d* 2. *e* 3, 1, 15.

liaco,

liaco, a diſciple of *N. Bertrutius*, in a great old age, reduc'd the art of *Surgery* into a ſyſtem in 1363; and tho' he did not add a great many new things, as himſelf ſays, (for ſome he did) to what he found in his predeceſſors, yet he is compar'd to *Hippocrates* by *Fallopius*, no ill judge of chirurgical knowledge. *Guido* had been profeſſor at *Montpellier*, practic'd at *Lyons* many years, at laſt ſettled at *Avignon*, where he was Phyſician to Pope *Clement the Fifth*, and his ſucceſſors. He ſays he had only met with the *ſixth* book of *Paulus*: which, it ſeems, he made very good uſe of; for he often tranſcribes from him. The chief original writer beſides, which he follows, and which he follows with good judgement, is *Albucaſis*. I cannot but obſerve, that among the many authors he quotes, he does not ſo much as mention *Celſus*; who, I find, was as little known to the writers of this age, as he was to the *Arabians*. He gives us an account

count of the books he had read and conſulted, in compiling this work: and he commends the tranſlation of ſome parts of *Galen* lately made from the original by *Nic. de Regio*, a *Calabrian*, well skill'd in the *Greek* and *Latin* languages, at the command of *Robert* King of *Sicily*; and this, he ſays, much exceeded the *Latin* verſion, the only one then in uſe, taken from the *Arabick*. He not only recounts, but gives his judgement of the ſeveral authors: and tho' he writes in a barbarous ſtile himſelf, ſpeaks very freely and juſtly of them. He beſides gives us a ſhort hiſtory of the ſtate of Surgery in his time; and tells us there were *five* Sects among the profeſſors of this Art. The *firſt*, follow'd *Roger* and *Roland*, and the *four* maſters; who indifferently applied *Pultices* to all wounds and abſceſſes: the *ſecond*, *Brunus* and *Theodorick*; who in the ſame caſes us'd *Wine* only: the *third*, *Gul. de Saliceto* and *Lanfranc*; who kept a middle way, and

treated

treated wounds with Ointments and ſoft Plaſters. The *fourth* Sect was of *Germans*, who attended the wars, and who us'd, promiſcuouſly, charms, potions, oyl, and wool: and the *fifth* of women and ignorant people, who, in all Diſtempers, had recourſe only to Saints. And he makes this general and proper reflexion upon them all, that he wonders at them for perpetually tranſcribing out of one another, for treading conſtantly in the ſame track, and following one another like *Cranes*.

He gives us the caſe, where he took out a part of the brain, and cur'd the patient: one of the *firſt* inſtances of the kind perhaps in Surgery [b]: for in *Galen* and others, mention is only made of the brains being wounded, not of any part of it coming out. However, he thinks the caſe incurable, if a whole *Cell*, as he calls it, ſhould come out: tho' *Theodo-*

---

b 3, 11. *d* 7, 2, 7.

rick[f] mentions ſuch an accident, which *Hugo de Luca*, his maſter, cur'd. But this might be one of his fables, which *Guido* ſpeaks of[g]. He relates the cure of an *Inteſtinal* and *Inguinal Hernia* very particularly, and ſets down the ſeveral methods of doing it, either by ſection, cautery, or cauſtick: the latter he prefers to the reſt, and deſcribes the operation at large, and he had ſeen his maſter *Petrus de Bonanto* perform it *thirty* times with ſucceſs. In this and many other places, we may meet with ſeveral things, which the more modern practicioners have given out, as their own inventions. *Tagaultius* has put this author into another dreſs, and we may read him now in very elegant *Latin*: but beſides that he has left out a great deal of *Guido*, he ſometimes, in the opinion of *Joubert*, miſtakes his meaning, and ſometimes, when he diſſents from him, is in the wrong.

---

f 2, 2. *g* Cap. Singul.

I CANNOT leave this author, without taking notice of a remarkable deſcription he gives us of the Plague[b] in 1348, attended with an unheard-of mortality. It took its riſe in the *Indies*, and from thence travell'd over all the world, and deſtroy'd a *fourth* part of mankind: in the *Eaſt* it laſted *three* years, and was more mortal. At *Avignon* it rag'd for *ſeven* months; and there were *two* ſpecies of it. *One* which prevail'd for the two firſt months, attended with a violent fever, and ſpitting of blood, (much like what *Fracaſtorius* obſerv'd in his time) not one of theſe liv'd, and they died within *three* days after the ſeizure. Another ſort, which ſucceeded the firſt, ſhew'd itſelf with a continual fever, carbuncles, abſceſſes, eſpecially axillary and inguinal: this was as mortal as the former, except only at the declenſion; and there was this further difference, that they died within *five* days.

[b] 2, 2, 5.

Guido ſtay'd at *Avignon* himſelf, during this plague: towards the latter end of which, he caught the infection, and continu'd ſo ill for ſix weeks, that he was given over: but at laſt he was happily ſav'd by a *Bubo*.

I HAVE obſerved before, that moſt of theſe writers, even *Guido* himſelf, tranſcribe chiefly from *Albucaſis*: but herein indeed they deviate from the model he has left in his *Chirurgical* work, that they don't confine themſelves to mere *Surgery*, or *manual* operations only, but treat of other diſtempers too, thoſe eſpecially which require any external applications, in imitation of *Avicenna*, and the other *Arabians*. Their intention ſeems to have been to leave us a compleat body of Phyſick: tho' their writings wou'd have been more valuable, had they kept more ſtrictly within the bounds of their profeſſion, where, very often in *Chirurgical* caſes, they make ſome new and good obſervations: whereas in the others, they add nothing at all of their own.

AMONG

AMONG the writers of this age, and of this claſs, there is an *Engliſhman*, who deſerves at leaſt to be mention'd: *John Ardern*, a *Surgeon* of no mean figure in his time. He tells us he liv'd at *Newark* from the year 1349, when the Plague broke out, till 1370; then he remov'd to *London*, whither his character had reach'd long before. He tells us likewiſe, that he was a practicioner before *Henry* Earl of *Derby* was created Duke of *Lancaſter*, in 1350: which makes it improbable he ſhou'd live ſo late, as to be Surgeon to *Henry* the Fourth. He has left us a large volume of Phyſick and Surgery, but chiefly of the laſt: many *Manuſcripts* of which we have amongſt us; and one wou'd wonder that it has not yet been printed, ſince perhaps it may be as uſeful a work, as any writ in that profeſſion in thoſe ages, if we except that of *Guido*. He ſeems to have been the *firſt* man, who reviv'd the Art of *Surgery* in this nation; for our countreymen, whom

I have mention'd before, appear to be little converſant in the operations themſelves, and tranſcrib'd only from the modern writers. *Ardern* was certainly a man of experience; as the many caſes and hiſtories he deſcribes, in this very book, ſufficiently prove. There is an air of much ſimplicity runs thorough it all: and tho' there is a great mixture of *Empiriciſm*, and ſometimes *Superſtition* in it, yet as the ſtate of *Phyſick* and *Surgery* was then, he may paſs for a tolerably skilful and (what is next to be wiſh'd for) an honeſt *Surgeon*. There is ſome good Practice contain'd in his writings, and deliver'd ſo, that the reader may improve by it: he has a great choice of Medicines, ſeveral of which he was the inventor of himſelf; as particularly thoſe, which we have ſtill retain'd in our *Diſpenſatory* [a]. He contriv'd a new Inſtrument for *Clyſters*: of which he treats very largely, and particularly recom-

a Valentia Scabioſæ, Tapſivalentia, Tapſimel.

mends

mends *Salt* for one of the beſt *Ingredients*. He is very full of the advantages of this application, either by way of cure or prevention; and from what he ſays, one wou'd judge that this was a practice, which was little us'd or underſtood among us at that time: for he tells us, it is the work [a] of a perfect maſter; that great circumſpection is required that it be done neither negligently nor raſhly, and for doing it well he has a hundred times gain'd money and credit in very *diſtant* places. And ſuch a dexterity there is, according to him, in performing the operation well, in caſes of *Colick* and want of a Paſſage, that in *London* [b], when the *Lumbardi* (who might then perhaps deal in this way, as much as in *Uſury*) try'd in vain to relieve, his method ſucceeded. And he adviſes the taking *two* or *three* Clyſters every year;

---

a In hoc invigilet medicus, & in operatione non ſit negligens, neq; temerarius, quoniam opus eſt perfecti magiſtri, pro quo centies, &c.

b Cum pluribus vicibus *Lumbardi Clyſteria* ſuo more, &c.

for the benefits of this method, he ſays, cannot be numbred up, and therefore it ought to be had in reverence [c].

In this work is contain'd a long treatiſe of a *Fiſtula* in *Ano*, which we have tranſlated by *John Read* in 1588: and what is ſurprizing, he tells us, that he never knew or heard of one in his time, either in *England* or beyond Sea, who pretended to cure it, except a *Fryer*, who had been with the *Prince* of *Wales* in *Aquitain*; and who was, it ſeems, an impoſtor, for he had recover'd ſeveral whom this *Fryer* had left as incurable. The old Surgeons know nothing of it [d], and own'd they cou'd not cure it: becauſe God, he ſays, who is the giver of all wiſdom, hideth many things from the wiſe, which afterwards he reveals to

---

c Nam ejus beneficium nemo poteſt dinumerare: habeatur ergo in reverentia.

d Antiqui — ſe non inveniſſe confeſſi ſunt: quia Deus, qui ſapientiæ diſtributor exiſtit, a prudentibus & ſapientibus multa abſcondit, quæ poſtea dignatur ſimplicibus revelare.

the ſimple. So far I believe is true; that it was an operation very ſeldom attempted, in his time: and we may obſerve, that of all the modern Surgeons, I have juſt now mention'd, no one treats profeſſedly of it, but *Gul. de Saliceto*: who indeed deſcribes the manner of doing it by *Ligature*, and drawing the thred by way of *ſawing*, which certainly muſt be extremely painful. And the reaſon, why we find ſo little mention of this proceſs of *Surgery* in theſe *Latin* Authors, perhaps may be, that *Albucaſis* himſelf, from whom they all tranſcribe, diſſuades the operation in ſeveral caſes: and when he does adviſe it, ſeems to be fonder of doing it by the actual *Cautery*, than by any other method, which was us'd by the ancients. This very probably, becauſe of its being terrible and dangerous, was what they never ſaw practiced: and tho' it has been recommended by *F. ab Acquapendente* ſince, yet our countrey-

countreyman *Al. Read*[b], holds him, "whoſoever goeth about to practice it, "like unto him, who goeth to throw "at a cock blindfolded."

Ardern relates the two methods of performing the operation, either by *Inciſion* or *Ligature*, as they are ſet down at large by *Paulus* and *Celſus*, and ſeems to have taken them indeed chiefly from the former author. However, he has deſcrib'd ſome new inſtruments, as the *Tendiculum*: and has given new names to the old ones, as what he calls *Sequere me* for *Specillum*, *Acus Roſtrata* for the *Falx* of *Paulus*, and *Frænum Cæſaris* for the thred, which is paſs'd to make the *Ligature*. For theſe terms of Art I meet with in no other author before him.

IT is very plain from his own account, that he had a great many patients in this way, and thoſe of the beſt

---

b Lect. 11.

fashion,

faſhion, under his care, and met with extraordinary ſucceſs. One thing we may remark, that he is very careful in making a good bargain [e]: and puts in a caveat, as the tranſlator expreſſes it, to take for your cure as much as you can, with good aſſurance for your money when you have done. And the ſame caution he gives in other caſes as well as this [f]: and no doubt this was the cuſtom in thoſe times. He imparts to us ſeveral receits for the *heat* of Urine, call'd the *Chaude piſſe*, which, he ſays, ſometimes proceeds from a *Stone*: and he ſpeaks often here and there of *Abſceſſes* and Scirrhous Tumours, particularly thoſe, which form themſelves in the *Penis*: but does not give the leaſt hint that they were venereal. The famous caſe he relates of the *Rector*, makes this very plain: where the diſtemper, he

---

e Centum Marcas (a Nobili) vel xl libras cum Robis & *Feodis* —— & Centum ſolidos per annum ad terminum vitæ ——

f Inflatio in Virga — xl ſolidos.

tells

tells us, proceeded from quite another cauſe[a].

I cannot diſmiſs this Author, without taking notice, that tho' he mentions *Cauſticks* made with *Orpiment* and *Arſenick Sublim'd*, yet he is ſo honeſt, as to give us a long hiſtory of the terrible effects they produc'd in *two* Patients of his own, when he was a young Practicioner: caſes which ſeem to be very impartially related, and carry weight enough with them to deter others from the like raſh attempt.

THIS period, however barren as it was, did not end without affording us ſomething very remarkable and wonderful, and that is a diſtemper, which was never heard of before in any age, or nation; and which, after returning now and then for the ſpace of ſome years, has ever ſince intirely diſappear'd. This

---

a In Virga virili cujuſdam Rectoris pruritus repente acceſſit, ita quod a fricatione abſtinere non potuit: fricato vero per aliquod tempus, &c.

was the *Sweating Sickneſs*, which originally was a native of our own Iſland; and upon this account it is the leſs ſtrange, that it ſhou'd be the moſt accurately deſcrib'd by one of our own countrymen, the great and learned *Caius*. It began at firſt in 1483, in *Henry* the Seventh's army, upon his landing at *Milford-haven*, and ſpread itſelf in *London*, from the 21ſt of *September* to the end of *October*. It return'd here *five* times, and always in *Summer*: firſt in 1485; then in 1506; afterwards in 1517; when it was ſo violent, that it kill'd in the ſpace of *three* hours: ſo that many of the nobility dy'd, and of the vulgar ſort, in ſeveral towns, half often periſh'd. It appear'd the *fourth* time in 1528, and prov'd mortal then in the ſpace of *ſix* hours: many of the courtiers dy'd of it, and *Henry* the Eighth himſelf was in danger. In 1529, and only then, it infeſted the *Netherlands* and *Germany*; in which laſt country it did much

much miſchief, and deſtroy'd many, and particularly was the occaſion of interrupting a conference at *Marpurgh* between *Luther* and *Zuinglius* about the *Euchariſt*. The laſt return of it with us, was in 1551: in *Weſtminſter* it carry'd off 120 in a day, and the two ſons of *Charles Brandon*, both Dukes of *Suffolk*, dy'd of it. At *Shrewsbury* particularly, where our author, *Caius*, reſided, it broke out in a very furious manner. The deſcription he gives of it is terrible, like the plague of *Athens*. He very properly calls it a peſtilent contagious Feaver, of one natural day: the *Sweat* itſelf he reckons, only as a ſymptom or criſis of this Feaver. The manner of its ſeizure was thus: firſt it affected ſome particular part, attended with inward heat and burning, unquenchable thirſt, reſtleſſneſs, ſickneſs at ſtomach and heart, (tho' ſeldom vomiting) head-ach, delirium, then faintneſs, and exceſſive drowſineſs. The pulſe quick and vehement, and the breath

breath ſhort and labouring. Children, poor, and old people leſs ſubject to it. Of others, ſcarce any eſcap'd the attack, and moſt died: in that town, where it laſted *ſeven* months, periſhed near a thouſand. Even by travelling into *France*, or *Flanders*, they did not eſcape: and what is ſtranger, even the *Scotch* were free, and abroad the *Engliſh* only affected, and foreigners not affected in *England*. None recover'd under 24 hours: at firſt the Phyſicians were much puzzled how to treat it; the only cure was to carry on the ſweat, which was neceſſary, for a long time; for if ſtopt, it was dangerous, or fatal. The way therefore was to be patient, and lie ſtill, and not to take cold. If Nature was not ſtrong enough to do it, Art ſhou'd aſſiſt her in promoting the ſweat, by cloaths, medicines, wine, *&c.* The violence of it over, in 15 hours; but no ſecurity till 24 were paſs'd. In ſome there was a neceſſity to repeat the ſweating; in

ſtrong

ſtrong conſtitutions, *twelve* times. Great danger to remove out of bed; ſome who had not ſweated enough, fell into very ill Feavers. No fleſh in all the time, nor drink for the *firſt* five hours. For in the *ſeventh*, the diſtemper increaſes; about the *ninth*, delirium: ſleep to be avoided by all means. It appear'd by experience, as the Lord *Bacon* obſerves, that this diſeaſe was rather a ſurprize of nature, than obſtinate to remedies, if it were in time well treated. For when proper care was taken, the patient generally recover'd.

BUT juſt before, and upon the opening of the *ſixteenth* century, a new ſcene preſents it ſelf: and ſurely *Phyſick* had another face then, and the Hiſtory of that age cou'd afford a great many particulars, much more worth taking notice of, than the long detail Mr. *le Clerc* gives of *Paracelſus*'s idle ſyſtem, and which, in point of time, were of an earlier date. This period was as famous

as

as we juſt now obſerv'd that of the *Arabians* had been, for the eruption of a *new* diſtemper, which in a little time over-run all *Europe* with great fury, and deſtroy'd more people, than ever the other did. This was the *Lues Venerea*, imported by ſome of *Columbus*'s companions from the *Weſt Indies*, where it was then epidemical, and contagious like the Itch: it had got ſome footing in *Italy*, in the year 1492, but not being much ſpread, was little attended to; however, *two* years after, the ſiege of *Naples* gave it an opportunity to diffuſe itſelf in the *French* army, and by that means, ſoon to propagate the infection both thorough *Italy*, *France*, and *Spain*: and in a little while, not only thorough all *Europe*, but into *Aſia*, and *Africk*. And here one thing may be obſerv'd very extraordinary, that the *Spaniards*, upon this firſt expedition to *America*, brought home from thence, this infectious diſeaſe; and ſoon after carried another, of

equal contagion thither, the *Small Pox*: of which, hiſtory tells us, the *Indian* Prince, *Montezuma*, dy'd. There are indeed ſome other ways of accounting for the original of the former, tho' not different as to point of time: *Sydenham* brings it from *Guinea*; and *Manardus* relates, that a famous ſtrumpet of *Valencia* in *Spain*, who had convers'd with one overrun with an *Elephantiaſis*, gave the infection to above 400, ſome of which follow'd *Charles the Eighth* into *Italy*. But this *Valencian* lady might, in all probability, receive the infection her ſelf from ſome who came from *America*. Mr. *le Clerc* gives us ſcarce any account of its ſymptoms, or its cure: but as this diſtemper is the moſt wonderful thing, which perhaps ever was met with in the Hiſtory of Phyſick, if we conſider either the cauſe of its production, the violence of its poyſon, or the

b Epiſtol. 7, 2.

new-

newneſs of its original, it may be worth while to obſerve, in what ſhape, it firſt appear'd, and how it varied after; what progreſs it made, and what new methods of cure were attempted to put a ſtop to the rage of this new plague. I ſhall therefore give you a ſhort skètch of it for the firſt 50, or 60 years: by which you may ſee ſomething both of the opinion and practice of thoſe, who liv'd and wrote in that time.

But firſt it may be proper to obſerve, that in the earlieſt appearance of this diſtemper, as well as ſince, there were many, who not being us'd to think or reaſon any further, than the ancients ſhew'd them the way, took a great deal of pains to prove, that the diſeaſe was known both to the *Greeks* and *Arabians*, tho' but imperfectly deſcrib'd, and repreſented under the names of the different kind of *Leproſies*, exulcerations, and other cutaneous affections. And here we have inſtances, how the words

of old Authors may be wreſted and perverted to ſerve the preſent purpoſe, and ſupport a favourite opinion; for their method of arguing was to quote by ſcraps, to pick out one ſymptom out of one treatiſe, another out of a ſecond, and ſo on, 'till at laſt they dreſs'd up ſuch a diſeaſe, as the ancients had not the leaſt notion of. The ſame way of reaſoning we may obſerve was us'd by all thoſe who have endeavour'd to prove, that the deſcription of the *Small Pox* is to be found in *Hippocrates*, and *Galen*; ſuch is the chimerical notion of Mr. *Huet* concerning *Eruptions*, and *Veſicular Puſtules*, which he recites from *Vectius Valens*, *Ætius*, and *Gregory* of *Tours* [a]: Writers and Reaſoners of this Stamp, may ſhew us their reading; but they ſhew us at the ſame time, that they can read without judgement. For to go no further in the preſent argument, let any

[a] Comment. de rebus, &c.

one

one of common underſtanding, peruſe the caſes related by *G. Torella*, who liv'd and practiced at the *firſt* eruption of this contagious evil; and ſee, whether he can poſſibly apply any deſcription left by the ancients, of any diſeaſe, to theſe ſymptoms and appearances. Let any one look over, with attention, the beautiful and accurate picture of an *Elephantiaſis*, drawn by *Aretæus*, and make out, if he can, from thence, any exact reſemblance between them. One may as well, I believe, with *John* of *Gaddeſden* imagine, that the *Chiragra* and *Podagra*, two ſorts of what he calls the *Gutta*, to be a ſpecies of the *Leproſy*, call'd the *Elephantiaſis* [a]; as that the *Elephantiaſis* of the ancients can poſſibly be the ſame with the foul diſtemper of the moderns. Men merely ſpeculative, and not vers'd in Practice, may be allow'd to carry their fancies very far in theſe points, and

---

a Sunt ſpecies *Lepræ* meo judicio quæ vocatur Elephantiaſis.

from a particular hint or expreſſion in an old author, endeavour to do an honour to antiquity, which it does not want: an inſtance of this we have in *Valeſius*, who from the account [b] *Tacitus* gives of *Tiberius*'s face, concludes, that this Emperor's caſe muſt have been what we now call *Venereal*. But as there was not the ſame complication of ſymptoms in any one diſeaſe we read of, in the works of the ancients; the diſtemper I am now ſpeaking of, was obſerv'd to be ſo peculiar in ſeveral circumſtances, that the majority of the moſt learned and moſt experienced Practicioners were ſoon convinc'd, it was a new ſpecies, and of a modern original, and one with which neither the *Greek* nor the *Arabian* Phyſicians, were acquainted. This was the ſenſe, I ſay, of thoſe who liv'd at that time; *Fallopius*'s father was actually at the ſiege of *Naples*, and might in all

[b] Ulcerosa facies, ac plerumq; medicaminibus interstincta.

proba-

probability communicate the account touching the original of this diſtemper, which we read in his ſons writings. *Torella*, one of the earlieſt writers upon this ſubject, does ſuppoſe it a *new* one: for elſe he wou'd never have had recourſe to ſuch a cauſe of it, as a conjunction of ſome *Planets*. A Leproſy was common then, and cou'd not want, even in his opinion, ſuch an extraordinary Phænomenon in the Heavens to produce it. And *Jac. Cataneus*, who wrote ſome time after, tho' he takes notice, that there were ſome leprous ſymptoms, which now and then appear'd, as ſtill they very often do, yet directly pronounces it a *new* diſtemper: and therefore it went often by the name of *Paturſa*, the very expreſſion, which was in uſe among the *Indians*.

THIS was the ſenſe of the *Europeans* at this time; and we may find by *J. Leo*, who wrote the Hiſtory of *Africa*, ſoon after the eruption of this diſeaſe, that

the ſame notion prevail'd there alſo. "In "*Barbary*[a], ſays he, they die thereof, for "the moſt part, and are ſeldom cur'd. "Over the Mountains of *Atlas*, and "thorough all *Numidia* and *Lybia*, they "ſcarcely know it. Inſomuch that "oftentimes the parties infected fly "into *Numidia*, or the land of *Ne-* "*groes*; in which place the air is ſo tem- "perate, that only by remaining there, "they recover their perfect health: and "return home ſound into their own "country: which I ſaw many do with "my own eyes, without the help of "any Phyſician or Medicine. Not ſo "much as the name of this malady "was ever known unto the *Africans*, "before *Ferdinand* King of *Caſtile* ex- "pel'd all *Jews* out of *Spain*: after the "return of which *Jews* into *Africa*, "certain unhappy and lewd people lay "with their wives; and ſo at length the

---

[a] Lib. 1.

"diſeaſe

" diſeaſe ſpread from one to another " over the whole region, inſomuch that " ſcarce any one family was free from " the ſame. Howbeit this they were " moſt certainly perſuaded of, that the " ſame diſeaſe came firſt from *Spain*; " whereof they, for want of a better word, " do call it the *Spaniſh Pox*. Notwith- " ſtanding at *Tunis*, and over all *Italy*, " it is called the *French* diſeaſe: it is ſo " called likewiſe in *Ægypt* and *Syria*; " for there it is us'd as a common pro- " verb of curſing, *The French Pox take* " *you*." And I find that even in *England* it went early by that name, as appears by the Will of Dr. *Collet*, Dean of St. *Paul*'s, in the year 1518.

HOWEVER I cannot but own, that there are a few very remarkable paſſages in ſome writers before this period, which might give one a plauſible reaſon at leaſt to ſuſpect, that they had ſome glimmering knowledge of this diſeaſe. For ſome of them do, in direct terms, aſ-

ſign

ſign as a cauſe of a particular ſymptom or two, frequent in Venereal caſes, *impure coition.*

Gordonius, in ſpeaking of abſceſſes and ulcers, and pain in the *Penis*, gives this as one cauſe, among the reſt, *Fœtus cum muliere, cujus matrix eſt immunda, plena ſanie aut virulenta.* And before him *Lanfranc* is more explicit, and in his deſcription of the ſame diſorder, which he takes, as he does almoſt every thing elſe from *Gul. de Saliceto*, uſes theſe very expreſſions [a]. *Ulcera veniunt ex puſtulis calidis virgæ ſupervenientibus, quæ poſtea crepantur, vel ex acutis humoribus, locum ulcerantibus, vel ex commixtione cum fœdâ muliere, quæ cum ægro talem habente morbum de novo coieverat. Si quis vult membrum ab omni corruptione ſervare, cum recedit a muliere, quam habet ſuſpectam ab immunditiâ, lavet illud cum aquâ cum Aceto miſtâ.* Our countryman *John* of *Gad-*

[a] 3, 11.

deſden

deſden takes the mention of this ſymptom and this receit *verbatim* from hence, and inſerts it in his chapter concerning a *Leproſy*: from which ſome wou'd infer, that this was not a true Leproſy, but this venereal diſeaſe, which went under that name. For, ſay they, the *Leproſy* is not *infectious*; neither is it ever communicated by carnal copulation. But ſurely, whoever looks into the Hiſtory of this Diſtemper, will find, that the ancients had quite another notion of it: [b] *Ætius* expreſsly ſays, it is *contagious*, and upon this very account thinks it unſafe to go near a Leper. For the ſame reaſon probably it is, that he pronounces coition very pernicious in this caſe; and that he mentions *caſtration*, which, to his own knowledge, he had ſeen prove both a cure, and a preſervative [c].

Avicenna [d] tells us, that the very air is corrupted in this caſe, as it is in the

---

b 4, 1, 120. *c* 4, 1, 122. *d* 4, 3, 3.

Plague,

Plague, Meaſles, or the Small Pox: and if contagion can be propagated this way, *i. e.* by the medium of the Atmoſphere, in a *Leproſy*, how much more active muſt the venom be in a cloſe and immediate contact? It has been indeed a faſhion of late to deny, that there is any contagion at all in diſtempers, even in that which is ſo terrible, chiefly upon this very account, the *Plague*: but in the caſe of *Leproſy*, theſe new Directors in Phyſick wou'd do well to conſider, that *Moſes*, the greateſt, as well as oldeſt writer in the world, was of a quite contrary opinion: or elſe certainly he wou'd not have been ſo exact and circumſtantial in laying down the law, when and how the unclean ſhou'd be ſeparated from the clean; or be ſo rigorous in his edicts, as not to ſuffer them to live in the ſame Camp, or the ſame City, for fear of ſpreading the infection [d]. And

d Levitic. 13.

as this was communicated by being near the diſeaſed perſon, and particularly by the *touch*, perhaps this alone may be a good reaſon why, the *Septuagint* [e], in thoſe chapters which relate to the *Leproſy*, conſtantly render the *Hebrew* expreſſion, which often ſignifies a ſtroke or a blow, by the word Αφὴ, and why the *Engliſh* tranſlation calls it the *Plague* or *Leproſy*. But to return to *Avicenna*, I muſt obſerve, that he takes notice of this very manner of communicating a *Leproſy*; and ſpeaks of this particular ſymptom, an ulcer in the *Penis*, with heat of urine, as occaſion'd often by *Venery*; tho' he ſays nothing of its being impure, any farther, than that the perſon was *Leprous*. The writers I have quoted, only mention this one ſymptom, as owing its riſe ſometimes to coition; and indeed the deſcription is directly that of a *virulent Gonorrhæa:* but they don't ſup-

e Levit. 13, and 14. Deuteron. 17, 8.

poſe

poſe any other diſorder, which ever attended the perſon ſo infected. And this, I think, can't be ſaid to anſwer in any ſenſe, the circumſtance of the *Venereal Diſeaſe*, which, at leaſt when confirm'd, ſhews itſelf in a hundred other forms and complaints. With as little reaſon can the iſſue of the fleſh, ſo often recited in the 15th of *Leviticus*, be applied to this caſe: for if we conſider only the days of ſeparation which are enjoin'd, we muſt plainly ſee what is there meant, cou'd not poſſibly be this diſeaſe. And beſides we know, that even a *ſimple Gonorrhœa* and the *Menſtrua*, were look'd upon in all the *Eaſtern* countries, as having ſome impurity, and even contagion in them: and therefore the *Moſaick* Law lays them much under the ſame reſtrictions with the *Lepers*. *Rhazes*, who practiced, as we have ſeen, in *Perſia*, mentions an ulcer in the *Penis* [g], and

g Continent. p. 275.

that

that from a particular manner of coition, the *aſcenſio mulieris ſupra virum*: but no one, I believe, wou'd argue, that he thought it what we now call *Venereal*, or that ſuch a poſition only wou'd communicate this poyſon. The abſurdity of reaſoning in this manner, is very evident: as if every running ulcer in this part was *Venereal*, and cou'd proceed from no other cauſe; or that even a *virulent Gonorrhæa* was always an inſeparable conſequence of impure coition. Such notions will be beſt refuted by the Hiſtory of this Diſtemper; wherein it will appear, that this very ſymptom did not ſhew itſelf, till at leaſt *forty* years after the *Neapolitan* infection: and even at this day does not always attend a *Pox*.

However, not to conceal any thing, there is ſomewhat ſtill ſtronger in favour of their opinion, who think this diſtemper of a more ancient date, and this we may find in *Gul. de Saliceto*; who goes further in this matter, than his

his copier *Lanfranc.* In ſpeaking of a *Bubo,* he tells us, it happens ſometimes [b]; *cum accidit homini in virgâ corruptio, propter concubitum cum fædâ muliere, aut ob aliam cauſam: itaque corruptio multiplicatur & retinetur in virgâ: unde non poteſt natura mundificare virgam aut locum, primo propter multam plicaturam partium illarum, & propter ſtrictam viam illius loci, unde redit, & regurgitat materia ad locum inguinum, propter habilitatem loci illius ad recipiendam ſuperfluitatem quamlibet, & propter affinitatem, quam habent hæc loca ad Virgam.* This indeed is expreſs'd in very plain terms, and as it is the earlieſt hint we have of this matter, it comes the moſt up to the point of any thing I have yet met with, and I don't find this paſſage obſerv'd by any author. Indeed *Petrus de Argileta,* who wrote long after him, ſeems to borrow all he gives us upon this head from him,

[b] 1, 42.

and

and without mentioning his name: only he adds, [a] *unum recordor vobis*, &c. *viz.* that if *purging* be not us'd before any application of aſtringents, in an Ulcer of the *Virga*, a *Bubo* will ſucceed. But even this, I ſhou'd think, is far from amounting to any proof, that the *Venereal Diſeaſe* was known even to this writer, *Gul. de Saliceto*: if he had known it, ſure he wou'd have mention'd ſome other ſymptoms, which are as particular and remarkable in this caſe, as that of a *Bubo*. He himſelf ſpeaks of this latter only by the by, as ſometimes ariſing from unclean converſation; and ranks this cauſe promiſcuouſly with others, which do, in his opinion, often produce the ſame tumour. As he is the firſt, who mentions a *Bubo* ſo produc'd, it might be a particular inſtance he had met with, and the thing itſelf might have been owing to ſome other cauſe, as well

[a] 2. 30. 3.

as this; for all *Bubo*'s ſurely are not *Venereal*: and as to the appearance of a *Bubo*, 'tis what we ſee in practice every day, that a humour or ulcer in any place of the body ill manag'd, or ſtopt too ſoon, may occaſion a ſwelling and abſceſs in a neighbouring part. One may, I conceive, with great reaſon affirm, that there may be ulcers, or a flux of corrupt matter in any part of the *Penis*, which may not be venereal, but owing to ſome ſharp and virulent humours, which diſcharge themſelves there. And ſometimes even the glands of the *Glans* itſelf, and thoſe at the extremity of the *Urethra*, throw out their humours in ſuch large quantities as to impoſe upon the unwary, who often miſtake it for a *Venereal* running; and the parts, in this caſe, are frequently ſo excoriated, as to occaſion a *Phimoſis*. So in any common flux of humours in theſe parts, if there be not a ſufficient diſcharge, a *Bubo* may form its ſelf in the *Groin*, which is not *Venereal*

neral. And not *Buboes* only may ariſe from ſuch corrupt humours, but Tumours and Abſceſſes in any of the *Genital* Organs: and no doubt, ſuch a taint may be receiv'd from converſing with women, who, without having either a *Leproſy*, or the *Venereal Diſeaſe*, are affected with ulcers and impoſtumations in thoſe parts. This may eaſily account for the putrefaction obſerv'd in the caſe of *John* of *Gaunt*, and the *Brenning* ſo often mention'd in our *Engliſh* Hiſtory. What our own old Phyſicians and *John* of *Ardern* have ſuggeſted upon this laſt head, is all taken from the *Arabians*: who, in any excoriation or ulcer in the *Penis* or *Vagina*, mention the heat of urine, which the tranſlators of them always call *Ardor*, *Arſura*, and *Incendium*; and accordingly preſcribe a great variety of *Injections* for this purpoſe. Arguments as ſtrong, I think, might be drawn from what I have mention'd from *Gul. de Saliceto*, and ſtill much ſtronger

from the chapter I have already cited out of *Theodorick*: but do thoſe ſymptoms upon coition, as the caſe is there repreſented, bear any analogy with the *Venereal?* And whoever looks over the *Examination* of the *Lepers*, publiſh'd by *Geſner*, will not find *ſix* ſymptoms in the whole catalogue, which contains near a *hundred*, to agree with thoſe which ſhew themſelves in either ſtage of the *French* diſeaſe, if the manner of their appearance be well conſider'd.

HOWEVER I ſhall enlarge no further; as Mr. *le Clerc* very rightly obſerves, if this diſtemper had been ancient, it muſt have been taken notice of, if not by the practicing Phyſicians, by the Poets at leaſt. So I think 'tis a very good argument, that it was not at all known in the time of the earlieſt of theſe writers; otherwiſe ſo fruitful a ſubject cou'd never have eſcap'd the raillery of *Dante*, *Petrarch*, and *Boccace*. But I leave it to you to judge of the antiquity

of

of this diſeaſe; and proceed to give the Hiſtory of it, as it has been related by the moderns.

N. Leonicenus, the great reviver of *Greek* Phyſick, and a famous profeſſor at *Ferrara*, was the *firſt* who publiſh'd any thing upon this ſubject; and the only ſymptoms he deſcribes, are, "puſtules "beginning in the private parts, and "then ſpreading themſelves over the "body, particularly the face, attended "with great pain." This treatiſe indeed is rather a ſcholaſtick diſputation; and as the argument was *new*, he chiefly inquires, how far it reſembles an *Elephantiaſis*, *Ignis ſacer* or *Perſicus*, and other diſtempers deſcrib'd by the ancients, and how far not: he talks much of the cauſes, but nothing of the cure. In ſhort he does not ſeem to have ever ſeen any practice in the caſe. The ſame may be ſaid of *Seb. Aquilanus*, who wrote much about the ſame time: and of *Natalis Monteſaurus*, who anſwers *Leonicenus*,

nus, as well as of *Antonius Scanarolus*, who reply'd in defence of the latter in 1498.

At this very juncture practiced *G. Torella*, Phyſician to *Cæſar Borgia*, and to Pope *Alexander* the Sixth, afterwards made Biſhop of St. *Juſta* by that Pope: however, he did not put his papers together, till *ten* years after he had left off practice. In his diſcourſe he goes a little further than *Leonicenus*, and obſerves *nocturnal pains*, and *excoriating ulcers* of ſeveral kinds: all his reaſoning is taken out of *Avicenna*, as it was the faſhion of that time to apply the *Arabian* doctrine to a diſtemper it had no manner of relation to. However, he adds *five* caſes, where there is ſomething very remarkable, and *new*. In the *firſt*, a ſhanker appear'd on the ſecond day, very hard; on the ſixth, great pains came on, and on the tenth a multitude of puſtules. In the *ſecond*, on the thirtieth day, puſtules; on the thirty-fifth, acute pains and hoarſeneſs. In the *third*, after ten months,

months, ſcabs and pains. In the *fourth*, pains almoſt immediately; after two months, ſcabs broke out all over the body, and then the pain abated: ſo it continued for ten months; and at the years end two ulcers in the leg appear'd with violent pain. In the *fifth* caſe, he takes notice of pains, puſtules, and ulcers, ſo that the bone was left almoſt bare. This ſeems to be the *firſt* account we have, which gives us any idea of this diſeaſe: a very imperfect one you will ſay, however the method of cure you will find much more ſo. He ſays, the cure of it was found in his Prince's (*Borgia*'s) time; but it conſiſts only of purging, bleeding, diluting, and bathing, and is nothing elſe but the *Arabian* treatment of all cutaneous diſtempers and ulcers. As to *Mercurial* unction, he condemns it as pernicious; and takes notice, how many perſons ignorant Quacks had kill'd by this practice, among the reſt the *Cardinal* of *Segorbe*, *Alonſo*

Borgia, and his brother: that which was moſt us'd in his time, he ſays, was the *Sarracenical* ointment, which *Guido* commends for a *Scabies*; which, tho' it hurts the teeth and the gums, yet throws out the humours by the mouth. He deſcribes *two* other forms of *Mercurial* ointments: but ſays, they all deſtroy'd an infinite number of people, who in this caſe did not die, but were downright kill'd: and theſe bold Empiricks muſt give an account, if not in this, in the next world of their practice, and be drown'd in the pit of repentance. I repeat his words to let you ſee, in what ſtate the practice was then: and, no doubt, in the early years of this diſtemper, before the Phyſicians were well acquainted with its nature, and the method of cure, a great deal of miſchief was done by indiſcreet and raſh management; and as much perhaps by the medicines, as by the diſeaſe. And *Fallopius* (whom I ſhall have occaſion to mention hereafter)

after) makes a very proper remark (and which *Borgarutius* ſteals word for word from him) that the Phyſicians at this time lay under very great ignominy, and contempt; and if the *Spaniards* had not diſcover'd, how this evil was cur'd [by *Guaiacum*] in the *Indies*, and a bold Surgeon had not by chance found out the uſe of *Mercury*, the diſtemper had ſtill been unconquerable. As to *Mercury*, it was without diſpute owing to chance, that they knew it wou'd cure the *Pox* by *fluxing*: but I cannot agree with them, who think, the diſcovery, that it had ſuch a Power of *fluxing*, was made at this time. For beſides what *Guido* has remark'd [n], it is plain, that this property of *Mercury*, and even by the way of *Unction*, was known to *Theodorick*, who deſcribes ſeveral forms of ſuch ointments; lays down the rules how often, and how long the *Unction* ſhou'd be continu'd,

n 6, 1, 3.

till

till the *flux* riſes; orders the patient to avoid catching cold during the courſe, and not to waſh in *forty* days. The humour, he ſays, will flow from the mouth like a river; and this method he knows to be certainly attended with ſucceſs, in the *Malum mortuum*, and *Scabies* [q]. Theſe *mercurial* applications were evidently taken from the *Arabians*; and by reaſoning from a like illneſs, ſuch as the Itch, Morphew, or Leproſy, were apply'd happily to this. *Rhazes*, *Avicenna*, and the reſt preſcribe ſuch external medicines, tho' without any view or apprehenſion of *fluxing*, in theſe cutaneous affections. However *Alſaharavius*, who was *later*, ſeems to have ſome notion of this effect; for he treats of the cure, when the mouth, the tongue, and eſpecially the throat was ſwell'd, attended with corroſion and great ſtinking, from *Mercurial Unctions*: a caſe which he had ſeen himſelf very often [a].

---

q 3, 49. a 30, 3.

But to resume our History. In 1516, *J. Almenar*, a *Spaniard*, publish'd a short tract; but he adds nothing to *Leonicenus*'s description: seems to recommend indeed the use of *Mercury*, but so as the *Arabians* used it: for he is so far from promoting a *Salivation*, that, when it begins to appear, the only view he has, is to divert the humours by proper medicines into the lower parts.

In 1518, *Leon. Schmai* printed a repetition of what *Leonicenus* had said before; and has nothing new in him, but the mention of *Guaiacum*, which had been newly brought into *Europe*. But in the same year *Joh. de Vigo*, Physician to *Julius* the Second, wrote something of this disease: he observes how the pustules in the privities often grew livid, and after being cur'd were apt to return; and appear afterwards like warts all over the body. Often after six weeks, were felt great pains: and often after a twelvemonth, virulent ulcers, nodes, caries of the

the bones, and abſceſſes; pains particularly in the joints, and forehead. 'Tis uſually confirm'd in ten, twelve, or eighteen months; and terminates at laſt in other diſtempers, ſometimes one, and ſometimes another. As to the cure he obſerves, that all the old remedies fail'd: and if the diſeaſe be confirm'd, there is nothing to be done but to uſe *Mercurial Unctions*, which by *Salivation* cure it, he ſays, infallibly in a *week*. And this is the *firſt* inſtance upon record, where the practice is recommended. He deſcribes too a *Mercurial Cerote* for the ſame intention, which he had experienc'd a thouſand times: and is the eaſier for the patient, more ſecure in its operation, and in the event as effectual. The famous Anatomiſt and Surgeon *Jacobus Carpus*, or *Berengarius Carpenſis*, who was in great reputation in the beginning of this century, is ſuppos'd to be the *firſt*, who was maſter of this ſecret, and got an immenſe fortune; ſo

as to leave 40, or 50,000 crowns to the D. of *Ferrara*, beſides a great quantity of plate. Mr. *le Clerc* ſays, he kill'd many, but I don't ſee how that appears. *J. de Vigo* perhaps might have learnt this way of *Unction* from that great man: but however he came to the knowledge of it, it is certain, that he had great ſucceſs in this practice at *Rome*, and grew very wealthy, as well as *Carpus*.

THIS is all I can find till this time, which either regards the deſcription, or the cure of this diſeaſe. Indeed a little before this, the great ſpecifick *Guaiacum* had been introduc'd into *Europe*; and was ſoon in that high repute, as to be put in competition at leaſt with *Mercury*, nay, and for ſome time, to carry the vogue far beyond it. *Gonſalvo Ferrand* firſt imported it. He had been infected himſelf at the ſiege of *Naples*: and meeting with no cure in *Italy*, went to the *Weſt-Indies*, with a deſign to find out, how the inhabitants there treated them-

themſelves in a caſe, which he knew was ſo familiar amongſt them, and as common as the *Small Pox* was in the *European* nations. A circumſtance very remarkable, that the ſame country ſhou'd furniſh both the Diſeaſe and the Antidote, and the one within a few years after the other. And this is a proof at the ſame time, that it was a diſtemper intirely *new*, and imported from the new-found world in the manner I have already related; elſe, what cou'd have carried this man back to the *Weſt Indies* for a cure? When he had inform'd himſelf of the remedy (which there univerſally ſucceeded, and the more ſo perhaps, becauſe the climate was hot, and the way of living very temperate) he return'd to *Spain*, and ſet up for a Practicer himſelf in this *new* diſtemper; and gain'd as great riches by his method, as the *Mercurial* Doctors did by theirs. I ſuppoſe he might make a *monopoly* of it; for it appears, that ſome time after

it

it was ſold for *ſeven* gold Crowns a pound.

Jac. Cataneus, who ſeems to have writ before this time (for he does not mention *Guaiacum*) and did certainly after *Torella*, is a little more particular. Beſides the ſymptoms already deſcrib'd, he takes notice of a great burning in the *Penis*, and of ulcers in the throat, as well as there. The *Uvula*, he ſays, is ſometimes eaten away; and ſometimes the venom lies conceal'd for years together, before it appears. *Fernelius* ſeems to go a little too far, when he ſays *thirty*. *Cataneus* mentions the common method of cure; recommends *Mercurial Unction* to be uſed, till the gums ſwell: and gives cautions about the management of it, as well as remedies againſt accidents, which may happen during the courſe of it. And he is the *firſt*, who, if after *unction* any virulency remains, adviſes the *repeating* it a *ſecond* time, after the patient has recover'd his ſtrength;

and

and this he has known often ſucceed.

Petrus Maynardus, a *Veroneſe*, was another author about this time: he ſays nothing either of *Mercury* or *Guaiacum*; but deſcribes the ſymptoms better than any had done before him. He not only ſpeaks of the Uvula being corroded, but the wind-pipe and the noſe; as likewiſe of ulcers, and nodes in the joints. And tho' he mentions abſceſſes in many places, I obſerve there is nothing ſaid particularly of a *Bubo* in him, or indeed as yet any where elſe. He is much addicted to *Aſtrology*; and had ſuch an inſight into the Stars, as to foretel, that this diſtemper, as it had ow'd its riſe to ſome malignant conjunctions of the *Planets*, wou'd have its final period in the year 1584. He made this prediction indeed ſomewhat raſhly: however with all his Spirit of *Prophecy* he was ſo prudent, as to fix the completion of it at ſuch a diſtance, that he was in no dan-

danger of being charg'd with the character of a falſe prophet, while he was *living*.

Fracaſtorius, eminent in his own faculty, as well as in all other ſciences, gives much the ſame account of the diſtemper, and particularly mentions a *Bubo*, and the voice alter'd by ulcers in the throat, in that admirable poem he calls *Syphilis*, which he wrote towards the end of Pope *Leo*'s time: and which ſhews him to be no leſs excellent in his Phyſical, than in his Poetical deſcriptions. Beſides *Mercurial Unction*, and *Guaiacum*; he mentions *Fumigations* of *Cinnabar*, but ſeems to be afraid of them.

SOME time after, when the virtues of *China* and *Sarſaparilla* had been *newly* diſcover'd, *Aloyſius Lobera*, a *Spaniard*, who had travel'd much, Phyſician to *Charles* the Fifth, publiſh'd a tract upon this diſtemper; ſhort indeed, but containing better obſervations in it, than

whole volumes of ſome others. Beſides *Shankers* (which he reckons the moſt certain ſign of infection) and other ſymptoms, he ſpeaks of the relaxation of the Uvula, the ſwelling of the Tonſils, which never ſuppurate; pains particularly in the ankles and thighs: callous puſtules in the hands and feet; abſceſſes in many places, eſpecially the membranes and bones, and when this is the caſe, the bone ſeldom fails of being foul and corrupted. He, or *Fracaſtorius*, I believe, is the *firſt* who mentions a *Bubo*, or obſerves, that this and other tumours, when they break and are well cur'd, remove the diſtemper. He treats of the cure with the like judgement, and delivers the method of *Unction* with great exactneſs: orders the room be kept cloſe and warm, and the patient not to ſhift; and that the rubbing-in of the *Mercury* ſhou'd be continued, till the *Salivation* comes on well, and the ſymptoms abate. But the time this may take up, is undetermin'd.

termin'd. He alſo is the *firſt*, if *Fracaſtorius* be not, who ſpeaks of, or recommends *Mercurial Fumigations*; yet he does it with this caution, that tho' in his opinion they cure eaſier and ſooner, than *Unction* does, when under the care of an experienc'd man, he adviſes us not to make uſe of them, conſidering they may be dangerous, and are often ill apply'd by unskilful hands. He deſcribes the manner of *Fumigating* very clearly, and the neceſſary preparations for it: he thinks it an admirable remedy in inveterate caſes, and a ſtrong habit of body: but utterly forbids the uſe of it in thoſe, who are of a weak or *hectical* conſtitution, and are ſubject to a *Cough*, *Aſthma*, or *Dropſy*.

THE reſt (and thoſe not a few) who wrote about this time, or ſoon after, have little or nothing in them, much worth our taking notice of. Amongſt them who ſucceeded, the beſt writer, I mean the perſon who ſeems to have the

moſt experience, and to underſtand what he writes of beſt, is *Nicolaus Maſſa*; who was beſides, one of the moſt skilful *Anatomiſts* of that age. In him indeed we have a compleat enumeration of all the ſymptoms, which attend and diſtinguiſh this terrible diſtemper: which however muſt not be ſuppos'd to concur all at the ſame time, but to appear differently combin'd in different ſubjects. The better to take a view of this diſeaſe at once, give me leave to reckon them up briefly, as we find them in his diſcourſe. " Puſtules, and thoſe " hard, in the head and forehead: pain " in the head and limbs, eſpecially the " thighs, which always increaſe in the " night: he diſſected one, in 1524, " where there was a collection of white " matter upon the membrane of the " thigh. Abſceſſes not only there, but " in other parts: ulcers; which if in " the penis and callous, a demonſtra- " tive proof of their being venereal.

" Nodes,

" Nodes, painful tubercles, tumors up-
" on the joints; fiſſures and ſcales upon
" the hands and feet, and cruſts over
" the body, as in a *Leproſy*. Uvula
" relax'd: ulcers in the mouth and
" throat, which do not ſuppurate, and
" in the *Epiglottis*: the cartilages of the
" larynx corroded, caries of the bones:
" Bubo; which, if ſuppurated, cures.
" The hair of the head, and the beard
" falling off." This laſt mention'd circumſtance ſhews, that he wrote in 1536, about *forty* years after the *firſt* appearance of the diſeaſe; for ſo long was it, as *Fallopius* aſſures us, before that ſymptom was ever obſerv'd in this caſe. Here is a very lively, tho' a very undelightful picture of this loathſome diſeaſe. There is one ſymptom, which you will eaſily diſcover, is not mention'd in this catalogue, and that is a *Gonorrhæa*: which, tho' the moſt common one now in the beginning of all *venereal* caſes, did not (which is very extraordinary) ſhew itſelf,

till above *forty* years after the riſe of this diſtemper, as *Fallopius* computes, who, I believe, is right in his obſervation. The *firſt* author however, as far as I can find, who took any notice of it, is *Fernelius*. I wonder how *Maſſa* ſhou'd omit it, ſince it muſt have appear'd in his time; and long before he publiſh'd the *third* edition of his treatiſe in the Year 1567.

Maſſa is no leſs exact in the method of cure; he declares, that the evil muſt be treated with *new* remedies, and that he was, if not the *firſt*, yet one of the firſt, who invented theſe, and communicated them to the world. Tho' he is very long in the commendation of *Guaiacum*, the moſt ſecure and certain remedy at laſt, he owns, is *Salivation*; which may be done ſafely even in children, and women with child. He gives ſeveral forms of *Unctions*, the baſis of all which are Lard and *Mercury*: he lays down rules for preparing the body, and guard-

ing

ing it againſt all inconveniencies and ill accidents, which may happen both during the courſe, and after it. He obſerves, that the humour ſometimes runs off, not only at the *Salivary* glands, but by *Stool*, *Urine*, or *Sweat*; and that not ſeldom with ſucceſs. He uſes this method of *Unction* ſometimes for *thirty-ſeven* days (continuing indeed, or intermitting it by intervals, as circumſtances require) and this he does even till the patient is ready to faint, and ſink under it. In like manner he treats of *Fumigation*, and with the ſame cautions laid down by *Lobera*: he gives many inſtances of his ſucceſs in this operation, and avers from his own experience, that it has often cur'd, when *Unction* cou'd not. In ſhort to finiſh his character, of all theſe authors, who are very numerous, he ſeems to be the moſt vers'd in the practice.

In the ſucceeding writers there is little new, or material. *Braſavolus*,

who is very voluminous, reckons up *two hundred thirty four* different combinations or ſpecies of this diſeaſe, and by the ſame way of reaſoning, he might as well have reckon'd up as many thouſand. But with all this prolixneſs, he gives us no *new* inſtruction, either about knowing the ſymptoms, or effecting the cure. He wrote in 1551, and was the *firſt* who uſed *Guaiacum* at *Ferrara* in 1525. Even *Fallopius*, his ſcholar, and a great maſter in his profeſſion, who read his lectures upon this ſubject about the year 1555, much later than Mr. *le Clerc* places him, tho' he treats of every branch of the diſeaſe very exactly, ſays little or nothing but what may be found in *Maſſa*. He mentions one circumſtance indeed, which I meet with no where elſe, a noiſe like the ſound of *bells* in the ear: this he had obſerv'd *firſt* about *eight* years before; and as it was a ſymptom, which ſeldom or never fail'd to attend an inveterate caſe, he found it the moſt troubleſome

ſome of any to deal with, and the moſt difficult to cure. He is the *firſt* who is particular in ſome points relating to *Salivation*, either as to the *quantity* of the diſcharge, or the *length* of the courſe: The meaſure he mentions, is from *ſeven* to *ten pints* a day; and tho' ſometimes *ten days*, or thereabouts, be a ſufficient time for the flux to continue, and Empiricks left off always at the *fifteenth*, yet there are caſes, where he thinks it may be proper to prolong it, till the *twentieth*. And we ſtill find by experience, that his obſervation is very true; and that the circumſtances of the diſtemper may be ſo very different, that it is impoſſible to limit the time of a *flux* to any preciſe day.

THE writers who follow are ſcarce worth reading; and I cannot but obſerve, that thoſe, who wrote about 1560 or after, give a more unſatisfactory account of every thing, than we find in their predeceſſors. For inſtance, in the

ſecond

ſecond and *third* Tome of the *Scriptores de morbo Gallico*, which makes up near half the book, I don't meet with one material thing, which is *new*. And the exceſſive long diſcourſes of *Tomitanus* and *Petronius*, might very well have been ſpar'd: the greateſt part of what we read there is ſuperficial and unneceſſary, and what is of moment is better explain'd by others; for they ſeem but little acquainted with the practice, where there is any difficulty in the caſe. The *firſt* has a whole chapter to diſcuſs this important point, *whether it be a diſtemper or no*: and to give us a ſpecimen of his method, he ends, where he ſhou'd have begun, with the ſymptoms of the diſeaſe. The *latter* is methodical to an exceſs; but it is ſuch a method, as ſome have the happineſs to excel in, that it is extremely puzzling: he is perpetually full of trifling obſervations; which, as they ſeem to be made without any foundation, ſo are ſcarce worth burdening

our

our memory with, were it poſſible to remember them. The only thing untouch'd by others, is the treatment of a *Gleet*, and that a *virulent* one; which ſometimes remains after all the common methods of cure, even of a *Salivation*, have been try'd.

One may obſerve from theſe writers in general, that the diſtemper was very various, and appear'd in different ſhapes. At firſt, according to *Fernelius*, the puſtules were in greater number, and the pain leſs: ſometime after there were ſcarce any puſtules, but very acute pains with nodes: tho' *Fracaſtorius* in his account of Contagious diſtempers, ſays, that in this, at firſt, there were more nodes and fewer puſtules: but at the time he wrote; a little before his death, in 1553, it was quite the contrary, and the pains more violent, then again within the *ſix* laſt years, more nodes and fewer puſtules, and ſcarce any pain. However different theſe accounts may ſeem,

ſeem, both of them may be true; and this may be owing to many other incidents, as well as the difference of the countries, in which theſe writers liv'd. But in this all agree, that for ſome time after its firſt appearance, it was very malignant; that there were great alterations, ſince the deſcription given of it by *N. Leonicenus*; for in ſucceeding years there was not always pain, there were not always puſtules; neither, when there were, did they always begin, as at *firſt*, in the private parts. About the year 1530, there were obſerv'd remarkable changes. And then theſe ſymptoms particularly appear'd, *falling off of the hair, teeth and nails dropping off, loſs of the eyes*, and *Gonorrhœa*.

ANOTHER thing obſervable is, how unſettled they were in the methods of cure. The regimen for the courſe of *Guaiacum* was at firſt ſtrangely circumſtantial, and ſo rigorous, that the patient

tient was put into a dungeon in order to make him ſweat; and in that manner, as *Fallopius* expreſſes it, the bones and the very man himſelf was *macerated*: ſo little of fiction is there in the *cæca penetralia*, which *Fracaſtorius* deſcribes upon this occaſion. And whatever experiments had been try'd by men of skill, and whatever ſucceſs had been found by *Mercurial Unctions* and *Fumigations*, yet we ſee how wavering and uncertain the opinions of the later writers are upon this head. *Fernelius* declares againſt Unction; and even *Fallopius*, an author of experience and credit, thinks *the cure*, by that method, leſs certain: and tho' he lays down excellent rules, how it ſhou'd be perform'd, yet his judgement is, that it never ought to be attempted, but where *Sarſa* and *Guaiacum* fail; which he looks upon, as the adequate and ſovereign Antidotes of this diſeaſe. Nay, he ſo far forgets himſelf as to ſay, that a *Ca-*

ries

ries of the bones never happens, but from *Unction.* The *Receit* [a] he gives for the prevention of this poyſon, is very extravagant; and the manner of preparing, as well as uſing it, ſavours much of an *Empirick*: however he ſeems to have great faith in this piece of *Quackery.* The reading this author will ſuggeſt to us a thouſand opportunities to reflect, how little we ought to rely upon *Topical* Medicines particularly, and very often of what ill conſequence it may be to uſe them: the preſent relief is not always ſure; and if it ſhou'd be, it is too often, as experience ſhews, too dearly bought. *Antonius Fracantianus*, who wrote after him, and ſometimes out of him, obſerves indeed, that *Mercurial Unction* did ſometimes cure; but that, as it was a very violent and dangerous remedy, ſo it had been prudently left

---

a Linteolum mundum goſſypinum, *c.* 89. *b* Ego feci experimentum in centum & mille hominibus— Deum teſtor — nullum eſſe infectum.

off: tho' he owns, that, the diſtemper within the laſt *two* years growing more virulent, it had then been again reviv'd. No wonder if concerning *Fumigation*, a proceſs which ſtill requires more knowledge and circumſpection to make it ſucceſsful, as it ſometimes is, they are ſtill more different and unſteady in their notions.

I THE rather mention theſe particulars, becauſe a little reflection upon them will eaſily convince us, with how much caution theſe writers ought to be read, and imitated. None, but who is well vers'd in the practice of this diſtemper himſelf, will be able to judge, who gives the beſt directions, and in what each author excels. And they who have made tryal of the remedies here deſcrib'd, and have carefully obſerv'd the effects of them from their own experience, will be beſt able to diſtinguiſh, which of them talks moſt like a maſter in his way.

NOT-

NOTWITHSTANDING all the different methods, which the moſt skilful Phyſicians have attempted for above *two hundred* years, and all the bold aſſurances the pretenders to *Noſtrums* and *Specificks* have given out, I may ſtill venture to ſay, that the moſt effectual cure, in the judgement of thoſe who underſtand it beſt, is, when the evil is very malignant and inveterate, by *Salivation*: and not only ſo, but that experience has ſhewn us, that a *Salivation* rais'd by *Unction*, anſwers more certainly, in ſuch terrible caſes, than one produc'd by *internal* Medicines. Give me leave to conclude with another remark, that the great effect which *Mercury* has in curing this diſeaſe, lies chiefly, if not ſolely, in promoting the *Flux*. For tho' great things have been ſaid of *Unction* and other *Mercurial* applications, eſpecially of late from *Montpellier*, even when they have produc'd no *Salivation* at all, or at leaſt a very imperfect one, there

there is reaſon to ſuſpect ſuch a cure as this wou'd be only palliative. However we are ſure the very ſame method has been often try'd among our ſelves, but ſeldom or never found upon the beſt obſervation to ſucceed, Upon the whole, whatever boaſts have been made in theſe later times, of finding out a more infallible art of curing, I am perſuaded it wou'd be the moſt ſecure, as well as the moſt honeſt way to tread in the ſteps of our anceſtors; who, among many good remarks they have left us concerning the venereal diſtemper, have ſet this down as one, that the freer and larger the *Salivation* is, the more effectual and laſting is the cure.

THERE is one remarkable thing, which often attends this diſtemper, and which indeed we find in no other: that perſons, who have been once infected with it, tho' never ſo well cur'd, take it into their imagination, that ſtill they are under the power of the diſeaſe, and in conti-

nual danger: the very reverſe of what we ſee daily in a *Conſumption*, and which is peculiar likewiſe to that indiſpoſition only, where even at the laſt gaſp of breath, the patient is ſo fond of flattering himſelf, that one can hardly perſuade him, that the caſe is deſperate. But here in this other unfortunate extreme, if but a pimple appears, or any ſlight ache is felt, and much more if there be any diſcharge from the odoriferous Glands of the *Penis*, as I have before deſcrib'd, they diſtract themſelves with terrible apprehenſions, that the infection ſtill remains, and will ſhortly break out again: by which means they make life uneaſy to themſelves, and run for help to every pretending knave, who, for the ſake of gain, never fails to encourage their fears. And ſo ſtrongly are they, for the moſt part, poſſeſs'd with this notion, that an honeſt practicioner generally finds it more difficult to cure the imaginary evil, than the real one.

BUT I muſt carry you no further. Yet an Hiſtorian, who wou'd bring his Narration lower, and wou'd do juſtice to this ſubject, ſhou'd give an account of ſeveral other things, which well deſerve to be regiſtred, in the beginning of this century. He ſhou'd deſcribe another new diſtemper, known neither to the *Greeks*, nor to the *Arabians*, the *Scurvy*, which broke out with great violence at that time. This, at firſt, was probably owing to *Sea-diet*, having ſhew'd itſelf by ſome ſymptoms, ſuch as prodigious ſwelling of the gums, *&c.* amongſt the crews of the *Portugueze*, upon their making ſome diſcoveries in the *Eaſt-Indies*. But afterwards it tranſplanted it ſelf I don't know how, and ſeem'd to make its ſettlement in *Denmark*, and the adjacent countries of the *North*, for ſome time; the name it ſelf being of a *Daniſh* original: However *G. Fabricius* in his *Antiquities* of his own countrey, *Miſnia*, makes this diſtemper of an earlier

lier date: and tells us, that there in the year 1486, this new and unheard-of diſeaſe, ſpread itſelf very much, and not only prov'd extremely dangerous, but carry'd contagion with it. The *Mariners* of *Saxony*, he ſays, call'd it *Scharbock*, which in their language ſignifies an *Inflammation*. And this indeed was one manner, amongſt the reſt, in which it at *firſt* appear'd; and often terminated in a *Gangrene*. At length, towards 1600, it diſpers'd itſelf through moſt parts of *Europe*, and is now become an *Epidemical* evil.

OUR Hiſtorian ſhou'd likewiſe obſerve ſome modern improvements in *Medicine* and *Surgery*; on the former head he ſhou'd deſcribe the famous compoſition of *Fracaſtorius*'s *Diaſcordium*, and give a detail of the *American* drugs, which began to be imported amongſt us in this period, and which have ſo much inrich'd the *Materia Medica*. *Monardes*, *Piſo*, and *Margrave* will furniſh him with

with great ſupplies in this kind: but the moſt exact deſcription of the *Simples* themſelves, as well as every thing which relates to their *Virtues* in curing diſtempers, he will find in that moſt elaborate Work lately publiſh'd, for the honour of our country, by Sir *Hans Sloan*. In *Surgery*, the treating of *Gun ſhot* wounds was a ſubject intirely new: and indeed brought a new light into this art, and taught the profeſſors of it not only a better method of curing wounds in general, but a way of making a ſurer judgement, in what parts they might happen without being mortal. This argument is at length explain'd by *Barth. Maggius* (in 1551) and *Alfonſo Ferri*: this latter invented a new inſtrument, which he calls, from his own name, *Alfonſin*, a ſort of a round iron rod, arm'd with teeth at the extremity to lay hold upon the bullet. He too has deſcrib'd, *firſt*, as he thinks, a *caruncle* or carnoſity at the neck of the bladder, and ex-

plain'd the manner of curing it. But *Galen*[a] mentions it, tho' he ſays nothing of the cure. However, 'tis certain that this diſtemper, tho' call'd by this name, is not always an excreſcency of a *fleſhy* ſubſtance; but often, and perhaps oftener, may ariſe from a ſtricture or contraction of the *Urethra*.

BUT a more conſiderable improvement in *Surgery*, was the new way of cutting for the *Stone*, which they call cutting upon the *Staff*, fully demonſtrated by *Marianus Sanctus*, of *Baroli*, ſcholar to *J. de Vigo*, in a book which he dedicated to *Vinc. Caraffa*, Governor of *Rome*, in the vacancy of the See upon Pope *Leo*'s death in 1521. This way he learnt from *Joh. de Romanis*, a *Cremoneſe*, a Surgeon as it appears, of a good underſtanding, and of good credit at *Rome*, and a better writer than his ſcholar: he was the firſt, who invented this

[a] Loc. Affect. 1, 1, & 6, 4.

opera-

operation; as *Marianus* wou'd perſuade us, merely by the inſtinct of nature. *Marianus* gives an account of the inſtruments he makes uſe of, in all *eight*; tho' ſome of them now not in uſe: and is very particular in every thing, which relates to the proceſs. A man muſt be a blockhead, he ſays, who can't gheſs at the bigneſs of the ſtone by the *Catheter*. He lays down the ſame caution, as *Paulus*, we ſee, does, not to make the inciſion in the very middle of the *Perinæum* or the *Commiſſura*, as he calls it, and adds this reaſon for it, that it wou'd be dangerous: he likewiſe gives cautions, how to avoid cutting the nervous parts of the bladder, or the muſcles which reſtrain the flux of the Urine. It is a natural reflection one may make here, that by this he thought with the ancients, that a wound in the ſubſtance of the *bladder* was mortal: and another thing one may obſerve, that at this time, and even a long while after, as good *Anato-*

miſts as they were, the operators did not know, through what parts the inciſion in this caſe was made. For by his own deſcription he ſeems to think, and *Celſus* thought ſo too, in his manner of doing it, that the knife went through all, or part at at leaſt, of the *Sphincter*: and you ſee by the caution already mention'd, of avoiding the nervous part of the bladder, that through inadvertency he thought the inciſion might run as far as that too. Whereas in this operation of *Marianus*, it is very certain, that it is made in the *Urethra* itſelf, and generally about an inch even on this ſide the *Sphincter*: *Tolet* goes too far on the other hand, when he ſays three or *four* inches. Since the ancients did, as *Celſus* informs us, know the uſe of the *Catheter*, it may appear ſtrange, that they ſhou'd ſtop there, and not find out the advantage of cutting in this manner upon the *Staff*: which ſeems a very natural tranſition to hit upon. For in this way the opera-

tor cannot hurt the gut, and much leſs the *Veſiculæ Seminales*, as it ſometimes happens in the other: and this laſt accident upon the account of hindering generation, which is intimated by *Ætius*, was the reaſon, why ſeveral Surgeons, and particularly *Lanfranc* [a], an eminent man in his time, were intirely againſt cutting for the ſtone at all. But as preferable as *Marianus*'s manner is to the old one, which they call cutting upon the *Gripe*, it is ſtill often attended with many inconveniencies, and ſometimes with danger, upon the account of the great force which muſt be us'd in diſtending and ſtraining the parts: and therefore ſome who have liv'd later, have not been ſatisfied with this method, but have attempted other ways of performing the operation. One of them is mention'd by *P. Franco*, and recommended by *Rouſſet*, and has been of late reviv'd amongſt

[a] 4, 4, 26.

our

our ſelves by the induſtrious Mr. *John Douglas*: by this method the inciſion is made into the bladder itſelf, through the *Abdominal* muſcles above the *Os Pubis*. The other is what they call the *Lateral Section*, ſo fully and accurately deſcrib'd by Dr. *Douglaſs*; a method which was invented by *Frere Jaques*, and improv'd by Profeſſor *Rau*. But as both theſe ways of performing the operation are with us now in their infancy, though they can no where be perform'd with greater dexterity, it muſt be left to experience to determine, which of them excels the other, or whether either of them deſerves the preference to that here deſcrib'd by *Marianus*.

But above all, in order to have a right idea of the ſtate of *Phyſick* in this age, we ſhou'd particularly trace and obſerve the great progreſs, which was made at once, within a few years, in *Anatomy*. *Jacobus Carpus*, whom we mention'd before, was not only the *firſt* reſtorer of this

this ſort of learning, but a great improver of it: he diſſected above one *hundred* bodies himſelf, a thing at that time very much wonder'd at as unuſual, and even barbarous: and in his other works, particularly that about *wounds* in the *head*, as well as his commentaries upon *Mundinus*, he has left us many uſeful remarks and diſcoveries, and brought the ſtudy of *Anatomy* into great reputation in his days. By his example many others were encourag'd to contribute what they cou'd to the advancement of ſo neceſſary an art: amongſt the reſt *Maſſa*, and *J. Sylvius* bore a great ſhare: till at laſt, before the *middle* of the century, *Veſalius*, by his indefatigable induſtry, brought it almoſt near to a degree of perfection. Soon after *Columbus*, *Euſtachius*, and *Fallopius*, *three* great men in this art, and very eminent in their *three* different profeſſions, or the *three* branches of Phyſick, advanc'd it as far as it well cou'd be, without the diſcovery of the *Circulation*.

If one wou'd give a detail of what improvements theſe great men have made in this Science, one ought in a manner to tranſcribe their works. I ſhall only make this remark in general, that theſe *Original Anatomiſts*, upon the Reſtoration of Learning, only contented themſelves with giving a naked deſcription of the parts; and followed that order as ſuited beſt with diſſection. As many of them were men of good underſtanding, and fitted for ſuch a task, both by Education and Capacity, it were to be wiſh'd that they had left us the reaſoning part too. For the more modern *Anatomiſts* ſeem to be of a much lower character; and though they have been exact enough in the diſſecting part, yet without any regard to Nature or right Philoſophy, are for advancing every trifling diſcovery into an *Hypotheſis*. Hence thoſe idle dreams about the *Nervous*, the *Pancreatick Juice*, the *Bile* and the *Spittle*: nay, *Nuck* accounts for the

variety

variety of *Secretion* from the colours of his wax, as if every injector were capable of explaining the *Rationale* of *Anatomy*. The greatest part of this sort of Writers have been like some workers in *Mechanicks*, who understand the figure and position of every Wheel and Spring of the Machine, but are ignorant of the true reason of its movements. But those who have compos'd a whole System of *Anatomy*, with a design to explain the *Animal Oeconomy*, have seldom been so much as good Anatomists: and therefore as they borrow the description, so they take the uses too upon trust; and either argue upon false matters of fact, or reason ill upon true ones: so that indeed we ought to look upon them rather as *Collectors*, than *Authors*. And if we examin any, even of the best, of these *Systematical* Writers, we may observe, that they explain one thing by the *Aristotelian*, another by the *Cartesian*, a third by *Chymical*, and a fourth by

by *Mechanical* Principles: all which different ſorts of reaſoning, in the original writer they are tranſcrib'd from, may be very proper, becauſe conſonant to the Philoſophy he chooſes to make uſe of; but in the compiler, who ſhou'd make his own work all of a Piece, are perfectly inconſiſtent and abſurd. It were to be wiſh'd, that ſome able hand wou'd ſet this matter in a true light; and illuſtrate it as far as may be by the unalterable laws, which nature has impreſs'd upon all matter and motion: and indeed, ſince the human body is nothing elſe but a fine contexture of ſolids and fluids, which obſerve the rules of *Mechaniſm*, it is amazing to find that men ſhou'd think of any other principles, than the *Mechanical*, to explain it by. Wou'd any one go ſo much out of the way, as to account for the motions of a Watch from the precarious doctrine of *Acid* and *Alkali*? or wou'd he make uſe of the *Æthereal* matter of *Deſcartes*,

to

to ſolve all the appearances of *Hydroſtaticks*? And yet there have been thoſe, who have introduc'd ſuch reaſonings into *Anatomy*, which are every whit as little applicable to the ſubject. Some indeed there are, who condemn all ſorts of reaſoning upon theſe points: but ſince they themſelves, whenever they come to diſcourſe of them, are oblig'd to make uſe of ſome Philoſophy or other, the only queſtion is, Whether it is better to give a reaſon, which is founded upon real or imaginary Principles?

THIS ſubject wou'd afford a great variety of matter both entertaining and uſeful; the Hiſtorian, beſides taking notice of what improvements have been made in this Science from time to time; might obſerve, how even the *Anatomiſts* of this age have, in ſome things, by over-repreſenting them, done an injury to their old maſter *Galen*, and how their ſucceſſors have often, not only pil-

lag'd

lag'd them, but have us'd them in a manner equally unfair.

BUT I forget, that I ought to have put an end to this diſcourſe long before; and therefore muſt beg leave only to add, that, I ſhould not do juſtice to the Subject I have undertaken, if in ſpeaking of the State of *Phyſick* in the beginning of this *Century*, I ſhou'd omit the mention of one, who both living and dead, by his Writings and his Benefactions, has done great honour not only to his Profeſſion, but to his Countrey. I mean *Linacre*: in his own time reckon'd, by the beſt judges, a man of a bright genius, and a clear underſtanding, as well as unuſual knowledge in different parts of learning; and his works, which are now extant, will fully ſatisfy us, that he deſerv'd this Character. *Canterbury* gave him his birth, and *Oxford* his education; he was choſen in 1484, Fellow of *All Souls*: and being very deſirous to make

further

further improvements by travelling, he thought he cou'd no where ſucceed in his deſigns ſo well as by going to *Italy*, which began then to be famous for reviving the ancient *Greek* and *Roman* learning. There he was treated with extraordinary kindneſs by *Lorenzo de Medicis*, one of the politeſt men in his age, and a great Patron of letters: who favour'd him ſo far in his ſtudies, as to give him the privilege of having the ſame preceptors with his own ſons. *Linacre* knew how to make all his advantages of ſo lucky an opportunity: and accordingly, by the inſtructions of *Demetrius Chalcondylas*, a native of *Greece*, he acquir'd a perfect knowledge of the *Greek* tongue; and ſo far improv'd under his *Latin* Maſter *Politian*, as to arrive to a greater correctneſs of ſtyle, than even *Politian* himſelf. Indeed, if we conſider him in this character, his skill in the *two* learned languages, he was much the moſt accompliſh'd Scho-

lar of this age. His ſtyle in *Latin* was very elegant, and accurate: ſo far, that his friend *Eraſmus* thought it too elaborate; yet Sir *John Cheke* (chiefly perhaps out of contradiction to his antagoniſt, Biſhop *Gardiner*) ſeems to cenſure it as not *Ciceronian* enough, and repreſents him, as, out of ſome moroſe humour, an enemy to that great Orator. However it is certain, that *Linacre* had a better taſt of a truly *claſſical* way of writing, than either of theſe modern authors: the former, tho' a copious and clear writer, yet did not ſtudy any accuracy of ſtyle; and the latter, as the faſhion was then, went a little too far in his imitation of *Tullies* numbers and periods, us'd moſtly by him in his *Orations*, and his other *Rhetorical* Pieces. Whereas *Linacre*, tho' well acquainted with all *Tullies* writings, choſe rather to follow the ſtyle of his *Epiſtles*, and *Philoſophical* works: and beſides, endeavour'd to expreſs the elegancy of *Terence*,

and

and what was often more appoſite to the *Phyſical* ſubjects he treated of, the neatneſs of *Celſus*.

HAVING laid in ſuch an uncommon ſtock of learning, he apply'd himſelf to the ſtudy of *natural Philoſophy*, and *Phyſick*; particularly he made it his buſineſs, and was the firſt *Engliſhman* who ever did ſo, to be well acquainted with the original works of *Ariſtotle*, and *Galen*. He tranſlated and publiſhed ſeveral tracts of the latter; what theſe were, and how well they were receiv'd by the publick, will be beſt ſeen by a letter I have here annex'd of the learned Mr. *Mattaire*. I will only add, that any one in peruſing the * *Preface* of the *fourteen* books concerning the method of cure,

* Cum & tu ſaepe alias, chariſſime Hiero, & alii quidam amici me nunc hortentur, ut ſibi medendi methodum conſcribam: ego ſane, tametſi tum vobis in primis gratificari, tum vero poſteros nonnihil pro viribus juvare ſtudens, ſemper tamen, fateor, cunctabar ac diſtuli: multis de cauſis, quas nunc quoque percommode dictutus videor, pruiſquam id quod petitis aggrediar: ſunt enim ad ea, quæ poſt dicentur, ſane non inutiles.

cure, without knowing at the ſame time that it was a tranſlation from *Galen*, would perhaps, from the exactneſs and propriety of the ſtyle, gheſs it to be written in a *Claſſical* age.

A certain *Foreigner*, who has lately publiſhed

Earum igitur omnium illa præcipua fuit, quod fruſtra me ſcripturum timebam: cum nemo, prope dixerim, hac noſtra ætate veritatis inquiſitioni ſit deditus, ſed pecuniam, & civilem potentiam, & inexplebiles voluptatum delicias, omnes eouſque ſuſpiciant, ut ſi quis ſapientiæ quodvis ſtudium ſectetur, pro inſano hunc habeant: quippe qui primam ipſam & vere ſapientiam, quæ divinarum humanarumque rerum eſt ſcientia, ne eſſe quidem omnino exiſtiment: Medicinam, Geometriam, Rhetoricen, Arithmeticen, Muſicen, ac reliquas id genus artes, eſſe quidem autument, ceterum ad finem earum ſtudio contendendum minime cenſeant. Me vero ex iis, qui me unice diligere ſunt viſi, nonnulli ſepe increpant, quaſi plus juſto veritatis ſtudio impendam; quaſi qui nec mihi ipſi uſui, nec ipſis in tota vita ſim futurus, niſi & ab hoc tanto veritatis indagandæ ſtudio deſiſtam, & mane ſalutando circumeam, & veſperi apud potentes cænem. His emin artibus tum amari, tum accerſi, tum vero pro artificibus haberi: nequaquam ex iis, quæ in propria profeſſione ſint conſecuti. Neque enim eſſe, qui de ea judicent, ubi omnes totum diem diverſis ſtudiis tranſigant; mane quidem omnes ſalutationibus publice occupati, mox in alia munia diſtracti, utique ad forum & lites non exigua turba, ad ſalutationes & aurigas alia major: jam vel aleæ, vel amoribus, vel balneis, vel ebrietati, vel comeſſationi, vel demum alicui corporis voluptati deditus ſane non exiguus numerus. Veſperi vero rurſum omnes ad ſympoſia publice collecti: ubi poſtquam vino ſe implevere, non lyra, citharave, aut aliud muſicum inſtrumentum circumfertur,

(quod

liſh'd the works of *Buchanan*, ſeems to wonder, how one in this Iſland cou'd write ſo good *Latin*; ſince, tho' the *Italians* and the *Dutch* have been remarkable for ſuch a talent, he ſcarce finds any in *Great Britain*, who have ever excel'd in it. He

---

(quod ficut olim in ejuſmodi congreſſu tetigiſſe, honeſtum; ſic contra non contrectaſſe, admodum erat turpe) ſed nec ſermones ulli habentur, quales in ſympoſiis agitari ſolere veteres prodiderunt, nec aliud honeſtum quicquam: imo invicem ſibi propinant, & de magnitudine poculorum certant: utpote inter quos optimus cenſetur, non qui plurimis inſtrumentis muſicis, aut etiam ſermone philoſophico uti novit; ſed qui multos, eoſq; maximos calices exſiccavit. Adeo mihi mane etiamnum ebrii videntur ex his plerique: nonnulli vero etiam tam plane vinum olere, quaſi modo hauſiſſent. Eoq; fit ut quoties ægrotare cæperint, medicos advocent, non quidem optimos, utpote quos per ſanitatem noſcere nunquam ſtuduerunt: ſed eos quos maxime familiares habent, quique ipſis maxime adulantur: qui & frigidam dabunt ſi hant poſcent, & lavabunt, cum juſſerint, & nivem vinumque porrigent: poſtremo quicquid jubebitur, mancipiorum ritu efficient. Contra plane quam veteres illi medici *Æſculapio* oriundi, qui tanquam duces militibus, & reges ſubditis, imperare ægris voluerunt: nequaquam vero *Getarum*, & *Tibiorum*, & *Phrygum*, & *Thracum* emptitiorum ritu parere atque obſequi. Itaque is non qui melius artem callet, ſed qui adulari aptius novit, magis in precio eſt: huicque plana omnia perviaq; ſunt: huic ædinm fores patent: hic brevi efficitur dives, plurimumque poteſt. Huic diſcipuli formoſi a cubiculis, ubi jam fuerint exoleti, traduntur. Atq; hoc *Theſſalus* ille cum animadvertit, non ſolum in aliis *Romæ* divitibus aſſentabatur, ſed etiam artem tradere ſex menſibus ſe promittens, complures diſcipulos brevi comparavit.

mentions only *Camden*, as one who might be thought to deſerve this character; but diſmiſſes him with a very cold complement. It were eaſy to confute this imputation upon our country, by producing great numbers amongſt our ſelves, who have very happily ſucceeded in this way: but I ſhall not digreſs ſo far; I will only ſay, that had this Critick been converſant with our *Linacre*'s writings, and particularly with that excellent book of his, wherein the purity and correctneſs of ſtyle in the *Latin* language is ſo well taught and explain'd, he wou'd have alter'd his judgement in this point, and might perhaps too have learnt to write more elegantly himſelf. The Author, whom he publiſhes and commends, *Buchanan*, had a great opinion of *Linacre*; ſo great, that he thought he could not do better ſervice to learning, than by tranſlating and publiſhing his *Grammar*. And indeed it is paying no compliment to him, to ſay,

that

that he was one of the firſt, in conjunction with *Collet*, *Lilly*, *Grocin*, and *Latimer* (all which got their knowledge of the *Greek* tongue abroad) who reviv'd the learning of the ancients in this Iſland. Thus far of *Linacre*, as a Scholar and a Writer.

IN his own Faculty he diſtinguiſh'd himſelf ſo much, that ſoon after his return, he was pitch'd upon by that wiſe King, *Henry* the VII, as the fitteſt perſon to be placed about Prince *Arthur*, and to take care both of his health and his education: he was afterwards made ſucceſſively Phyſician to that King, and his ſucceſſor *Henry* the VIII, and to the Princeſs *Mary*. But if ſuch favours of the Court be not always thought the cleareſt proofs of perſonal merit, we have the concurrent teſtimony of the moſt knowing men, his contemporaries, that he was one of a great natural ſagacity, and of a diſcerning judgement, in his own Profeſſion: we have an inſtance

of it in the prognoſtick he made concerning the caſe of his friend *Lilly*, where he foretold his certain death, if he ſubmitted to the opinion of ſome raſh perſons, who advis'd him, and did prevail with him, to have a malignant *ſtrumous* Tumour in his hip cut off. And Doctor *Kaye* (better known by the name of *Caius*) his great admirer, and for that reaſon among others, worthy himſelf to be admir'd, in the Monument he ſet up to the memory of this excellent man, informs us particularly, what extraordinary cures he perform'd in many caſes, which had been thought deſperate. He adds this farther character (and that a very amiable one) of him, that he had an utter deteſtation of every thing that was Trickiſh or Diſhonourable; that he was a moſt faithful friend; and by the greateſt part of the world, and by all ranks of men, valued and beloved. And indeed as he was perfectly skill'd himſelf in his own art, ſo he always ſhew'd

a re-

a remarkable kindneſs for all thoſe, who bent their ſtudies that way; and where-ever he found, in young Students, any ingenuity, learning, modeſty, good manners, and a deſire to excel, he aſſiſted them with his advice, his intereſt, and his purſe.

And to give ſtill a ſtronger proof, how much he had the good of his own Profeſſion and That of the Publick at heart, he founded *two Lectures* of *Phyſick* in *Oxford*, and *one* at *Cambridge*. Thoſe in the former Univerſity (one of 12 *l.* a year, the other of ſix) were given by the ſurvivor of his Truſtees *Cuthbert Tonſtall*, the depriv'd Biſhop of *Durham*, to *Merton College*; and one reaſon of ſettling this endowment there was, becauſe more of that College, than of any other, turn'd their thoughts and ſtudies to *Phyſick*. The Lecturers are oblig'd to explain *Hippocrates* and *Galen* to the young ſtudents in the Univerſity; and if there be none

in

in that College capable of performing this duty, proper perſons in any other Society may be choſen to read either of theſe Lectures. In which donation he gave a very convincing proof of the regard he had both to the Faculty, which he profeſs'd, and to the Univerſity where he was bred.

BUT he had ſtill further views for the advantage of our *Profeſſion*: he ſaw in how low a condition the practice of Phyſick then was, that it was moſtly engroſs'd by illiterate *Monks* and *Empiricks*, who in an infamous manner impos'd upon the Publick; the Biſhop of *London* or the *Dean* of St. *Paul's* for the time being, having the chief power in approving and admitting the Practicioners in *London*, and the reſt of the Biſhops in their ſeveral Dioceſes. And he found that there was no way left of redreſſing this grievance, but by giving encouragement to men of Reputation and Learning, and placing this power of *Licen-*

cing

cing in more proper hands. Upon theſe motives he projected the foundation of our *College*; and uſing his intereſt at Court, particularly with that great Patriot and munificent Promoter of all Learning, *Cardinal Woolſey*, he procur'd Letters Patents from the King, which were confirm'd by Parliament, to eſtabliſh a corporate Society of Phyſicians in this City: by virtue of which authority, the *College*, as a Corporation, now enjoys the ſole privilege of admitting all perſons whatever to the *Practice* of *Phyſick*, as well as that of ſupervi-ſing all Preſcriptions. And it is expreſsly declar'd, that no one ſhall be admitted to exerciſe Phyſick in any of the *Dioceſes* in *England*, out of *London*, till ſuch time that he be examin'd by the *Preſident* and *three* of the *Elects*, and have letters teſtimonial from them: unleſs he be a *Graduate* in either Univerſity, who, as ſuch, by his very Degree, has a right to Practice all over *England*,

except

except within *ſeven* miles of *London*, without being oblig'd to take any Licence from the *Biſhop*. Thus ſtands this Act of Parliament to this day in full force; and it is to be hop'd, that it is, as the Law directs, obſerv'd in every *Dioceſe* accordingly.

Beſides this, he very prudently took care, that a power ſhou'd be reſerv'd for his *Succeſſors* to make ſuch Statutes and Ordinances as they, from time to time, ſhou'd think moſt expedient for the publick Service: and to do them right, they purſued the intentions of their Founder ſo punctually, and have always acted with that regard to their own dignity, the good of the people, and in particular to the honour of the Univerſities, that it is a ſtanding rule in this Community, that no one but who has taken a Doctor's Degree in one of them, can be capable of being choſen a *Fellow*, or of having a ſhare in the management of any affairs relating to the Society; except

except he be Phyſician upon the *Engliſh* Eſtabliſhment to the *Crown*.

By other Acts, another weighty affair is committed to the care of the *College*, the *Viſiting of Shops*, and the *Inſpection of Medicines*; a thing ſurely of as much conſequence at leaſt to the Patient, as to the Preſcriber. This power was indeed at firſt confin'd to the *City* alone, there not being perhaps at that time any ſhop, which ſold Medicines, in the *Suburbs*: but as it has lately, by the wiſdom of his Majeſty and the Parliament, been enlarg'd and extended, ſo it has been executed by the proper Officers, the *Cenſors*, with ſo much diligence, candour, and impartiality, that there is no doubt but the *Legiſlature* will think fit to continue it in the ſame hands.

Linacre was the firſt Preſident of his new-erected *College*, and held that Office for the *Seven* years he liv'd after: the aſſemblies were kept in his own houſe, which he left upon his death, as a Legacy

gacy to this Community, and which we continue in poſſeſſion of now. The Wiſdom of ſuch an inſtitution ſpeaks for it ſelf. His ſcheme, without doubt, was not only to create a good underſtanding and unanimity among his own Profeſſion, which of itſelf was an excellent thought, but to make them more uſeful to the publick: and he imagin'd, that by ſeparating them from the vulgar *Empiricks*, and ſetting them upon ſuch a reputable ſoot of diſtinction, there wou'd always ariſe a ſpirit of emulation among men liberally educated, which wou'd animate them in purſuing their inquiries into the *Nature of Diſeaſes* and the *Methods of Cure*, for the benefit of mankind. And perhaps no Founder ever had the good fortune to have his deſigns ſucceed more to his wiſh: this Society has conſtantly produc'd one Sett of Men after another, who have done both credit and ſervice to their country by their Practice, and by their Writings: and who-

whoever looks forward, cannot fail of being pleas'd with the proſpect of a like learned Succeſſion.

ERRATA.

PAG. 23. lin. 7. l. was printed. p. 37. l. 19. we compare. p. 51. l. 15. pint of blood. p. 67. l. pen. into one. p. 74. l. 17. 40, or as others ſay, 20. p. 107. l. ult. a Palace. p. 113. l. 5. by moſt of the. p. 215. l. 5. blood but in p. 261. l. 4. Effigie. p. 300. l. 16. ſpoken. p. 311. l. 21. to their p. 346. l. 18. *Coiverat*. p. 349. l. 9. *Plague* of.

N° 1.

VITA GABRIELIS

Filii BACHTISHUÆ, filii GEORGII,

Ex *Arabico* Latine reddita

A SALOMONE NEGRI DAMASCENO.

BENEFICENTIA & ſcientiæ præſtantia celeberrimus, in medicando ſolertiſſimus, magno excelſoq; fuit animo, opera fælix, principibus ſimul & imperatoribus cariſſimus, ſummumq; apud eos honoris faſtigium conſecutus eſt: quin & tantas ab illis obtinuit opes, quantas nullus medicorum. Refert *Quinun* interpres, anno *centeſimo ſeptuageſimo quinto* cum ægrotaſſet *Giafar*, *Erraſhidi* primus conſiliarius, *Barmacenſis*, præcepiſſe *Erraſhidum* medico ſuo *Bachtiſhuæ*, ut eum inviſeret, ipſiq; operam daret medicaretq; & poſt aliquot dies, *Giafarum* dixiſſe *Bachtiſhuæ*, volo ut mihi medicum aliquem peritum eligas, quem beneficiis afficiam & honore ornem; *Bachtiſhuam* vero reſpondiſſe, filius meus eſt me ipſo peritior, nec inter medicos, qui illi ſit conſimilis, reperitur. Mihi, inquit *Giafar*, ipſum ſiſtas velim. Cumq; *Gabrielem* ad eum adduxiſſet, tribus ei diebus eſt medicatus, & *Giafar* ſanitatem recuperavit; unde eum, ſicut

[Bu Ahmad ibn Abi al-Vaibieh]

ſemet ipſum dilexit *Giafar*, nec poterat illius conſuetudine vel una hora carere : adeo ut cibum & potum una ſimul caperent ambo. In illis autem diebus *Erraſhidi* concubina, cum inter jactandum ſe funibus, manum ſuam ſuſtuliſſet, remanſit illa extenſa, ita ut retrahere ipſam nequiret, cui cum medici linimento & unguentis adhibendis nihil proficerent, *Erraſhid* dixit *Giafaro*, jam actum eſt ; remanſit hæc puella cum morbo ſuo. Reſpondit *Giafar*, medicum habeo peritiſſimum, eſtq; *Bachtiſhuæ* filius, eum advocemus & cum ipſo de iſto morbo ſermonem conferamus, ille forſitan aliqua ad illum curandum arte pollet. Juſſit ergo ipſum ad ſe adduci ; cui adducto quodnam, inquit *Erraſhid*, eſt nomen tuum? *Gabriel*, inquit ille : tum *Erraſhid*, quid ſcis ex arte medica? Reſpondit, calidum reddo frigidum, & frigidum item calidum : ſiccum efficio humidum, & humidum pariter ſiccum. Ridens *Chalifa* dixit, hoc eſt omne, quo opus habetur in arte medica: deinde ſtatum ei puellæ expoſuit ; ſi mihi, inquit *Gabriel*, non ſuccenſebit fidelium imperator, eſt mihi ad eam ſanandam commentum. Quodnam eſt illud, inquit, *Erraſhid?* ille, prodeat, inquit, huc puella in omnium conſpectum, ut quod velim faciam, tum autem patiaris me, nec ſubito iraſcaris. Jubente ergo *Erraſhido* prodiit illa, quam conſpicatus *Gabriel* ad ipſam accurrit, & inclinato capite, fimbriam ipſius prehendit, quaſi ipſam denudaturus ; puella vero commota præ conturbationis & pudoris vehementia, membra ſua demittens, manu deorſum extenſa fimbriam ſuam prehendit. *Gabriel* autem, ſanata eſt, inquit, o fidelium imperator. Dicente ergo *Erraſhido* puellæ, extende dextrorſum & ſiniſtrorſum manum tuam, cum feciſſet illa,

mira-

miratus ipſe cum adſtantibus omnibus: ſtatim *Gabrieli* dari juſſit quingenties *mille drachmarum*, ipſumq; dilexit ut ſemet ipſum, & omnibus medicis præfectum conſtituit. Interrogatus *Gabriel* de morbi cauſa, reſpondit, profudit ſe in puellæ iſtius membra inter venerem humor tenuis præ motu & caloris diffuſione, & cum ſubito a motu coitus quieſceret, congelatus eſt in interiori parte nervorum, adeo ut niſi a motu conſimili ſolvi non poſſet: uſus ſum ergo commento, quo dilatato calore, ſolutus eſt humor ſuperfluus.

Res *Gabrielis*, inquit *Quinun*, & dignitatis gradus augebantur indies, adeo ut *Erraſhidus* ſuis diceret familiaribus, quicunq; opus habet aliquid a me petere, de eo cum *Gabriele* ſermonem conferat; quia quidquid ille a me, vel petierit vel exegerit, ego facturus ſum. Ipſum itaq; Duces omnium negotiorum ſuorum cauſa adibant; & ille magis ac magis in honore habebatur. A quo certe operam dare cæpit *Erraſhido* per annos *quindecim*, hic morbo in corpore ſuo non laboravit, qua de cauſa ipſum in oculis ferebat. Verum ultimis diebus, cum in urbe *Tus* eſſet *Erraſhid*, in morbum, quo mortuus eſt, incidit, quo ingraveſcente, *Gabrieli* dixit, an non ſanas me? Hic reſpondit, ſemper tibi ciborum commiſtionem prohibebam, ſemper tibi inculcabam ut venere minus utereris & jam jam rogavi Te, ut in patriam tuam redires, ibi enim aer temperamento tuo accommodatior eſt, & tamen conſilium meum non admittis; morbus vero iſte graviſſimus eſt, ſpero fore ut deus tibi largiatur ſanitatem. Tum *Erraſhidus* in carcerem conjici *Gabrielem* juſſit. Cum autem narratum illi eſſet reperiri in *Perſia* epiſcopum quendam artis medicinæ callentiſſimum, miſit qui eum accerſerent; acceſſit

ille & viſo *Erraſhido*, illi dixit qui tibi medicatus eſt nullam habet notitiam; quod quidem dictum odium in *Gabrielem* auxit, eumq; magis alienum reddidit. *At vero El Fadl Ebn Errabii* cum proſequeretur amore *Gabrielem*, animadvertit mendacem eſſe epiſcopum, velleq; forum, ut dici ſolet, ſervefacere, ſive phaleratis dictis homines ducere, ſua venditandi cauſa, & quantum inter utrumq; intereſſet diſcriminis, optime cognovit. Interea morbus *Erraſhidi* ingraveſcebat, augebaturq; medicante licet epiſcopo, & tamen dicebat ei, tu es ſanitati proximus, deinde addidit, iſte morbus totus quantus eſt, oritur ab errore *Gabrielis:* qua propter juſſit *Erraſhid* tolli e medio *Gabrielem*; verum *El-Fadhl* juſſum noluit admittere, ut pote de ipſius vita deſperavit; *Gabrielem* itaq; in vita ſuperſtitem ſervavit. Paucis poſt diebus e vita exceſſit *Erraſhid*, & *El-Fadhlus* dolore colico graviſſimo fuit correptus, adeo ut de ipſius ſalute deſperarent medici, *Gabriele* vero benigne ei ac ſolerter medicante, ſanatus eſt: magis igitur magiſq; ipſum amavit, atq; admiratus eſt.

Inquit idem *Quimun*, mortuo *Erraſhido* eiq; ſuffecto *El-Emino*, ad quem cum acceſſiſſet *Gabriel*, perhumaniter ac honorifice ab eo exceptus fuit, conceſſis illi magnis opibus. Immo plus quam pater ipſius ei dabat, nec cibum potumve niſi illius permiſſu ſumebat *El-Emin.* Sed poſt ea quæ *Eminum* inter & *Elmamunum* accidere & geſta ſunt, ſummam rerum adeptus *Elmamun*, ad *Haſanum Ben Sahl*, cum vicem ipſius in *Aula* ſupleret, ſcripſit, ut *Gabrielem* apprehenderet, eumq; in carcerem conjiceret, eo quod, mortuo *Erraſhido* ipſius patre, ad ipſum tendere neglexerit, & fratrem ſuum *El-Eminum* adiverit; quod & fecit *El-Haſſan.* Anno autem

autem *ducenteſimo ſecundo* gravi morbo laboravit ipſe *El-Haſſan*, medicantibus ei medicis & nihil proficientibus, *Gabrielem* e cuſtodia eduxit; hic paucis eum diebus ſanitati reſtituit. Datis itaq; illi clam multis pecuniis, ad *Mamunum* ſcripſit de morbo ſuo, & quomodo valetudinem opera *Gabrielis* recuperaverit, eum certiorem faciens, & pro illius negotio deprecans. *El-Mamun* ſe illi condonaturum reſpondit. Anno, inquit *Quinum*, *ducenteſimo quinto*, cum in aulam ingreſſus eſſet *El-Mamun*, *Gabrielem* domi ſuæ detineri nec dari ei famulos aut exeundi facultatem juſſit, miſitq; qui accerſerent *Michaelem* medicum *Gabrielis* generum, quem in ipſius loco conſtituit, & ſummo honore, ut *Gabrieli* ægre faceret, complexus eſt.

Anno, inquit *Quinum*, *ducenteſimo decimo* gravi morbo laboravit *El-Mamun*, ad eum medendi cauſa acceſſerunt medici, ipſe vero cum nihilo melius ſe haberet, *Michaeli* dixit, remedia, quæ tu mihi das malum augent; congrega igitur medicos, & ab ipſis conſilium circa morbum meum petito: tum *Iſa* ipſius frater, o imperator fidelium, inquit, adeſto *Gabriel*, quia ille temperamenta noſtra ab ineunte adoleſcentia novit; at ipſe non curavit dicta illius audire, & *Abu-Iſaac Joannem filium Meſſue* accerſivit; quem *Michael* ipſius medicus repellens obtrectando petivit dictis conviciatuſq; eſt. Porro viribus *Mamuni* deficientibus nec amplius remedia admittentibus, *Gabrielem* ipſi in memoriam revocarunt; ipſum igitur adeſſe juſſit, qui, cum acceſſit, omnem medicandi rationem immutavit; ac unum poſt diem imminutus fuit *Mamuni* morbus & *tres* dies poſtea recte ſe habuit, ita ut brevi in priſtinam reſtitutus fuerit ſanitatem, & ipſi cibum & potum permiſit

miſit *Gabriel*; quod & ille fecit. Ac tum *Iſa* ipſius fratre dicente, ejuſmodi vir cui non eſt par, annon debet honore affici? Juſſit ergo *El-Mamun Gabrieli* dari *millies aureorum millia*, & *menſurarum tritici mille*, ipſiq; omnia quæ ab eo vi abſtulerat ſive pecunias ſive prædia reſtituit; atq; ipſum majori, quam ipſius pater, in honore habuit.

NARRAT *Joſephus Abrahami* filius, die quodam, inquit, menſis *Julii* ingreſſus ſum domum *Gabrielis*, quæ in *hippodromo* ſita eſt, & ecce coram eo menſa, ſuper quam appoſiti erant plumipedes avium pulli majores pipere conditi; ipſe comedens rogavit me, ut una ſimul cum ipſo comederem: quomodo, inquam ego de iſtis comedam hac anni tempeſtate, & hac mea juvenili ætate? Tum ille quid, inquit, exiſtimas eſſe ciborum abſtinentiam? Reſpondi, eſt ſibi a gravibus cibis cavere. Erras, inquit, non eſt id, quod dicis, ciborum abſtinentia, dixitq; neminem novi ſive nobilem ſive plebeium ſive ſenem ſive juvenem eo perveniſſe, ut per totam ætatem ſuam, a qualicunq; abſtineret alimento, niſi aut illud horrori habeat, aut ſuus non cupiat appetitus. Quia homo quidem per ætatem ſuam a veſcendo cibo aliquo diutiſſime abſtinet, deinde alterius obſonii defectu, neceſſitate preſſus ad eundem comedendum adigitur; vel propter aliquem morbum curandum, vel ut ægrotum domi ſuæ jacentem adjuvet, eiq; præeat exemplo ad eundem comedendum; vel amici gratia qui ipſum ad id adjurat, vel deniq; vel propter appetitum ipſi recens obortum. Quando autem comedit illud a quo diutiſſime abſtinuerat, id non recipit illius natura, repugnatq; quin & illud creat in toto illius corpore morbum magnum, immo non nunquam ipſum enecat. Melius ergo &

magis

magis convenit corporibus, ut cibis omnibus assuefiant gravibus, ut illis consuescant; & comedatur de iis singulis diebus exiguum quid, nec uno eodemq; die graves cibi duo simul comedi debent. Cum vero homo aliquid de iis comederit, si postea ad multum de iis comedendum adactus fuerit, ab hoc non refugit natura. Etenim videmus resolventia remedia, si quis frequentius iis usus fuerit, atq; corpus illis consueverit, eorum imminui effectum & nullatenus resolvere. Videmus etiam *Andalusios*, qui cum velint solvere naturam ejus, qui *Scammonea* frequentius fuerit usus, illi, ad emollescendam naturam, pondus *trium drachmarum* præscribunt, cum in patria nostra *dimidium drachmæ* sufficiens sit quantitas. Quod si remediis ita consuescant corpora, ut illorum impediant effectum; similiter & magis adhuc alimentis consuescant quantumvis gravibus. Hunc, inquit *Josephus*, sermonem *Bachtisuæ Gabrielis* filio cum retulissem, rogavit me, ut illum ipsi dictarem, eumq; manu sua exaravit.

Ait idem *Josephus*, retulit mihi *Salomon Chorasensis Rasbidi* servus; die quodam, inquit, cum starem prope caput *Rasbidi* in urbe *Hira* dum cibum sumebat meridianum, & ecce ingressus est ad eum *Aoun El-Ebadi Elgiavhari*, discum manibus portans in quo erat piscis butyro conditus, adjecto farto quod ipse accommodaverat. Voluit itaq; *Erraßid* de illo pisce comedere; at impedivit eum *Gabriel*, nictuq; oculi Præfecto mensæ indicavit, ut illum auferret; qua de re monitus fuit *Erraßid*. Sublata mensa & lotis manibus, discessit ab eo *Gabriel*; tum præcepit mihi *Erraßid*, ut ipsum insequerer, memet ipsum occultans, & quid facturus esset explorarem, ipsiq; referrem; quod & feci, existimans me ipsum occultasse, sed ita sibi cavit *Gabriel*

ut me deprehenderit. Abiit ergo domum *Aouni*, & juſſit cibum ſibi afferri. Siſtiterunt illi piſcem eundem, tum tria pocula argentea afferri curavit, & poſita in unoquoque piſcis particula vinum *Trabedenſe* purum in uno eorum ſuper piſcem infudit, dicens hic eſt *Gabrielis* cibus. In altero aquam nive permiſtam infudit, dicens hic eſt imperatoris cibus, quando non miſcet piſcem cum aliquo alio cibo. In tertio fruſta carnis variorum generum ex columbis, carnibus toſtis, dulciariis & oleribus, impoſuit, affuſa frigida, nive permixta, dicens hoc eſt cibus imperatoris fidelium, quando miſcet piſcem cum aliquo alio, & tollens pocula ad eunuchum menſæ attulit; hæc, inquit, ſerva, donec expergefiat imperator e ſomno meridiano. Deinde ad piſcem acceſſit & de eo, donec diſtentus fuerit uſque ad coſtas, comedit, & quotieſcunq; ſiti premebatur, ſibi poculum meri afferri jubebat, bibebatq; poſtea dormitum abiit. Expergefactus e ſomno *Erraſhid* me vocavit interrogans quid, inquit, notitiæ habes de facto *Gabrielis*: an aliquid de piſce comederit vel non? Eum de tota re feci certiorem. Tribus igitur poculis ſibi allatis ac detectis, comperit, illam piſcis partem, ſuper quam vinum affuderat *Gabriel*, valde comminutam eſſe; illam vero ſuper quam frigidam nive mixtam addiderat, duplo quam fuerat prius majorem evaſiſſe: illam demum quæ cum carnibus in poculo mixta fuerat, odorem ſuum amiſiſſe, maximamq; illi lenitatem obtigiſſe. Tum *Erraſhid quinquies mille* denariorum, ſive aureorum ad *Gabrielem* deferri juſſit, dicens, quis me amoris, quo virum ejuſmodi proſequor, accuſare poteſt, qui tam bene me regit tantamq; mei curam habet? aureos ut ille acciperet, diligenter ſtuduit.

Refert *Iſaacus Rohaenſis* ab *Ja* filio *Maſſe*, quod *Joannes* filius *Meſſue* ipſum certiorem fecerit *Erraſhidum* e ſacra perigrinatione *Meccana* reducem, *Gabrieli* dixiſſe, an ſcis, inquit, o *Gabriel*, qualis ſit tuus apud me dignitatis gradus? Hunc reſpondiſſe quo modo domine mi, id neſcio; ac addidiſſe *Erraſhidum*, multas, inquit, cauſa tui ad deum fudi preces, in eo quidem loco, ubi ſacra feſti *Meccani* celebrari ſolent; tum ad *Haſhimenſes* viros converſum dixiſſe, forte, inquit, hæc mea ad ipſum oratio minus vobis probatur? illos reſpondiſſe, at ille, inquiunt, *eſt in clientelam prophetæ receptus*. Ita ſane inquit, verum rectus corporis mei habitus ſtat per ipſum & bonus *Muſſulmanorum* ſtatus pendet a me, bonus ergo illorum ſtatus eſt per ipſum & per durationem ipſius vitæ. Reſponderunt recte dixiſti, o fidelium imperator.

Refert *Joſephus Abrahami* aſtronomi filius, qui alias *Ebn-Eddahl* dicitur, habebat, inquit, mater *Gafari Abil-Faehli* filia confeſſum in pallatio *Iſæ* filii *Ali*, quod ipſemet inhabitabat; in illo loco nonniſi aſtronomi & medici ſedebant; illa nunquam de ullo morbo apud aliquem medicum conquerebatur, donec adeſſent omnes artis profeſſores, & ibi ſtarent, donec ipſa ſederet: porro ea in alterutro ſedebat loco, aut prope feneſtram reticulatam, quæ eſt ſuper officinam magnam e regione feneſtræ & oſtii primi aulæ, aut prope januam minorem, quæ eſt e regione ædium ſacrarum aulæ. Aſtronomi vero & medici ſedebant extra locum, in quo illa ſedebat, tum ipſa de eo quod ſentiebat, querebatur. Medici diſputabant inter ſe, donec ad eandem ſententiam venirent circa morbum & medendi rationem: his inter ſe diſſentientibus, controverſiam dirimebant aſtronomi, & ei, qui in ipſorum ſententia, rem acu tetigerit, fidem haben-

habendam esse pronunciabant. Deinde mater *Gafari* astronomos de tempore ad medicandum idoneo rogabat. Hi etiam, ni in eandem conspirent sententiam, redarguuntur, & medici opiniones eorum perpendunt, & id quod exigit recta ratio, judicant. Conquerente illa de morbo quod sibi in ultimo itinere, sacræ peregrinationis religionis causa suscepto contigerat; medicos inter convenit de sanguinis e crure illius detractione cucurbitarum ope. Astronomi quoq; diem, quo illi cucurbitæ admoveri possent, elegerunt. At tunc temporis erant dies esuriales sive jejunium mensis *Ramadhan*; nec nisi sub finem diei poterant illi applicari cucurbitæ. Inter astronomos qui dissenserunt fuere *El-Hassan*, filius *Mahomedis Ettussi*, & *Ettamimi* dictus *El-Ababi*, & *Omar Ebn El-Pharhan Tabriensis*, & *Shoaib*, *Judæus*.

Inquit *Josephus*, *Abrahami* filius, cum impedimentum aliquod aut morbus *Lababo* accidebat, illius vicem supplebam; illi igitur consessui in ejus loco interfui, in quo agebatur de eligendo tempore matri *Gafari* cucurbitas applicandi; ibique filium *Davidis* filii *Serapionis* juvenem, qui nondum viginti annos ætatis attigisse videbatur, inveni. Jusserat enim *Giafari* mater, ipsum, ut in tali consessu erudiretur, accersiri; nam in mandatis dederat omnibus, qui ad ipsam accedebant medicis, ut doctrina eum instituerent, eiq; auxiliares manus afferrent, idq; ob eam quam de eo gerebat curam, habita illius parentis, qui ipsi operam dederat, dignitatis ratione; inveni, inquam, ipsum, cum monaco quodam medico, de civibus *El-Ahwaz* [qui jussus fuerat adesse illo die in aula] disputantem circa potionem aquæ, cum quis e somno expergefit, ac dicente filio *Davidis*, neminem video stultiorem eo, qui cum de somno ex-

perge-

pergefactus fuerit, aquam bibit, acceſſit *Gabriel* & in conſeſſum ingreſſus, non deſiit dicere, illum eo, per deum ſtultiorem, cujus in hepate accenditur ignis, nec illum extinguit, deinde petiit quis eſſet ille, qui, ſermonem, quem audierat, protulerit? Reſponderunt ei, eſſe *Davidis* filium. Eum itaq; duriter corripuit graviterq; exprobravit, ipſi dicens vah! Pater tuus in arte medica primas tenuit & tu tamen ita loqueris ut audivi! Reſpondit adoleſcens, quaſi vero tu [honoret te deus] permittis, ut bibatur aqua noctu, cum quis e ſomno expergefit? Reſpondit *Gabriel*, quantum ad eum qui calido ſiccoq; præditus ſit ſtomacho, & ad eum qui in cœna cibum aliquum ſalſum comederit, his duobus aquam bibere permitto: illam vero inhibeo ei, qui humidum habet ſtomachum, & iis qui ſalſa abundant pituita. Omnes itaq; conticuerunt excepto me, o *Abu-Ja*, inquam ego, unum adhuc reſtat; quod nam, ait ille? Reſpondi, ſi ille qui ſiti laborat, medicinam æque ac tu intelligeret, ſitim ſuam an ab amaro aliquo, an a ſalſa pituita ſit orta dignoſceret. Tum ille ridens mihi dixit, quando ſiti urgeris noctu, pedem tuum ex toralio deducito & paululum aquæ bibito, ſi augeatur ſitis, illa a calore aut a cibo ſuper quo bibere neceſſe eſt, tunc bibe, ſi vero ſitis non nihil imminuatur a bibenda aqua abſtineto, nam ſitis tum a pituita ſalſa exoritur.

Interrogatus *Gabriel* ab *Abu-Iſaac* de morbo qui *WerſeKin* appellatur; reſpondit nomen hoc *Perſæ* compoſuerunt e duabus vocibus, fractionis videlicet & pectoris, nam in puriori ſermone *Perſarum*, nomen pectoris eſt *Wer* quod vulgo *Ber* dicitur, nomen autem fractionis *Eſ-Kin* ſi ambæ voces una conjungantur efficiunt *WerſeKin*, i. e. morbus ille in quo pectus neceſſario

ceſſario frangitur, qui quidem ſi in aliquo firmetur ex illo non aſſurget, & is qui ex illo evadit, ne recrudeſcat morbus annuo ſpatio verendum eſt, niſi tempore morbi vel poſtea vomitus ſanguinis, quem expellit natura per nares aut inferne, copioſe accidat, tunc ſalus ſperanda eſt. Tum *Abu-Iſaac* admirantis in morem quid, inquit, annuo ſpatio! Ita ſane reſpondit *Gabriel*, pro te peream, & eſt alius morbus quem parvi pendunt homines nempe *El-Hasba* ſeu morbillorum; ego quidem, pro eo qui illo tentatur, ne recrudeſcat per annum timeo, niſi poſt illos contingat ei alvi ſolutio, & tanta in copia dejiciat, ut parum abſit ab exitio; horum alterutrum ſi eveniat, deſino metuere.

Inquit *Joſephus*, intravit *Gabriel* ad *Abu-Iſaac* poſt morbum, quo afflictus fuerat, & jam ipſi, ut craſſiores ederet carnes permiſſum fuit, cum ad menſam conſediſſet appoſuerunt coram eo cibum *Keſh Kie*; ac ille juſſit diſcum auferri; rogante me cauſam; reſpondit nunquam, ait, ulli *Chalifæ*, qui vel uno die febri laboraverat, ut edulium *Keſh Kie* per annum integrum ederet, permiſi. Tum *Abu-Iſaac*, utrum duorum, inquit, *Keſh Korum*, ſignificare vis, an illud cum lacte pinſum vel ſine lacte. Reſpondit *Gabriel* non permiſi eſum illius, quod ſine lacte confectum fuit per anni ſpatium, immo etiam juxta regulas artis, nec debet permitti eſum *Keſh Ki* lacte ſubactum niſi poſt finitos tres annos.

Refert *Maimun Ben Harun* accepiſſe ſe a *Scaido Iſaaci* filio qui & *Chriſtianus* fuit, mihi, inquit, *Gabriel Ben Bactiſhuæ* narravit, eram, ait ille, cum *Erraſhido* in quodam loco *Raquæ* dicto, & erant una ſimul duo ipſius filii *El-Mamun & Mohammad El-Emin*, erat autem ipſe homo pinguis edax & bibaciſſimus, die quodam

cum

cum res commiſtas ediſſet, latrinam ingreſſus deliquium paſſus eſt, eo inde deducto ita invaluit deliquium ut de illius obitu non dubitaretur, ipſius nutu me vocarunt, acceſſi & cum arteriam tetigiſſem pulſum latentem inveni. Aliquot vero ante hac dies, de repletione & de concitato ſanguinis motu conqueſtus erat: dixi itaq; illis eum eſſe moriturum rectamq; rationem ſuadere, ut protinus illi admoveantur cucurbitulæ: ipſo conſentiente chirurgum accerſiri curaverunt; tum præcepi ut ipſum ſedere facerent: appoſitis ei cucurbitulis illiſq; ſuctis, locum jam rubrum evaſiſſe deprehendi: bono itaq; fui animo cognoviq; eum in vivis futurum, tum chirurgo incide, inquam, fiſſura, atq; eo incidente ſanguis miſſus fuit, unde ego proſtratus deo gratias egi, & prout ſanguis emittebatur ipſe caput movebat ſuum, & illius color illucebat, adeo ut loquutus ſit, dicens ubi ego ſum? animum illi addidimus, & in cibum pectus gallinæ & potui vinum dedimus, nec ceſſavimus odores ſuaves olfaciendo illi dare & aromata in ejus nares indere, donec redierint illius vires, & intrarent ad ipſum homines & largitus eſt illi deus ſanitatem.

Aliquot poſt dies, excubiarum, ſive cuſtodum ſtipatorum corporis præfectum advocavit, interrogavitq; de proventu, quem ſingulis annis percipiebat, ac ille ſignificavit ipſi, ſuum annuum ſtipendium eſſe *trecentorum millium* ſeſtertiorum ſive *drachmarum*. Idem a ductore ordinis ſive duce cohortis militum quæſivit, qui dixit illi eſſe illud *quinquies centum millia*; ab eunucho ſuo idem percontatus eſt, qui reſpondit illud eſſe *millies mille drachmarum*; tum *Gabrieli* dixit, jus tuum tibi minime tribuimus quando quidem proventus horum, qui ab hominibus, ut ipſi dicunt, me cuſtodiunt,

majores

majores ſint tuis, qui me a morbis ac infirmitatibus cuſtodis. Juſſit itaq; ut mihi aſſignetur proventus *millies mille drachmarum.* At ego dixi ipſi, o domine mi, ego non indigeo penſionibus, verum mihi largiaris unde poſſim villas pagoſve emere; quod & fecit: atq; ego iis, quas mihi dedit pecuniis, villas in poſſeſſionem emi proventus *millies millium drachmarum.*

Inquit *Joſephus Abrahami* filius, narravit mihi *Abu Iſaac Mohdi* filius, cum populus *Gabrielis* domum diripuiſſet, ſub imperio *Mahometis El-Emin*, illum ad ſe confugiſſe & ſecum hoſpitio exceptum, ab iis, qui ipſum interficere volebant, defendiſſe: at videbam, inquit *Abu-Iſaac*, turpem in *Gabriele* impatientiam nimiumq; ob jacturam opum ſuarum moerorem atq; & moeſtitiam præter modum, adeo ut non exiſtimem ullum mortalium tantum unquam doluiſſe ac ægre tuliſſe opum jacturam, quantum *Gabrielem.* Quando autem tumultuata eſt ſecta *Elmebidatu* & prodierunt hoſtili animo in *Baſſra* & in *Ahwáz*, venit ad me ſumma perfuſus lætitia, tanquam *centies mille drachmarum* accepiſſet: video, inquam, *Aba-Iſa* lætum? Reſpondit ſic ſane: tum ego cauſam tantæ lætitiæ rogavi: pervaſerunt, inquit, *El-Alawie* meas villas in eaſq; immiſerunt ignem. Quam mira, inquam ego, tua agendi ratio! quando populus opum tuarum partem diripuit ita moerore afficiebaris ut parum abeſſet quin animam efflares; & jam capiunt *El-Alawie* omnia penitus quæ poſſides, & tu tamen hanc præ te fers lætitiam? Reſpondit, impatientia mea inde erat, quod opibus in ſomnio donatus fuerim; at ſum ſpoliatus tempore gloriæ meæ ac dignitatis; & prodidit me qui præſidio mihi eſſe tenebatur; nec grave accidit mihi quod *El-Alawie* fecerunt; irrito enim conatu, bona viri ſimilis

mei,

mei, qui ſub duobus imperiis opibus iiſdem ſemper affluereť, conſumunt. Et ni feciſſent, quod fecerunt [quamquam debebant, ut pote conſcii integritatis animi mei erga dominos meos, quos deus ſuis cumulavit bonis] in mandatis dare ut ſalva remanerent prædia mea, & parceretur meis adminiſtratoribus; ni feciſſent, inquam, dicturi fuiſſent, *Gabriel* noſtri ſemper eſt ſtudioſus, quam diu imperium dominorum ipſius durat, opibus ſuis de nobis bene meretur, & nuncia dominorum ſuorum ad nos curat perferri; atq; tum fama harum rerum ad imperatorem allata fuerit, meq; de medio ſublaturus fuiſſet; lætitia ergo affiicior, quod villæ meæ ſint dirutæ, & ego ſim incolumis.

Inquit *Joſephus*, narravit mihi *Farah*, dictus *Abba-Kharaſan*, ſervus ac familiaris *Salchi Ben Erraſhid*, ſummam, inquit, rerum adminiſtrat herus meus *Baſſræ*, & præfectus ipſius in ea erat *Abu-Errazi*, cum autem ædificium domus ſuæ, quæ in *hippodromo* ſita eſt, reſtaurare vellet *Gabriel*, herum meum rogavit, ut daret ipſi in munus *quingentas* trabes ex ligno arboris platani *indicæ* [ſingula autem trabs aureis tunc væniit tredecim.] Meus vero herus multam pecuniarum eſſe ſummam exiſtimans reſpondit, *quingentas* non, at ſcribam ad *Abi-Errazi*, ut *ducentas* tibi adferri trabes curet; non opus habeo, inquit, *Gabriel* ducentis. Tum hero dixi meo, opinor equidem aliquid in perniciem tuam *Gabrielem* eſſe moliturum. Ille vero reſpondit, *Gabriel* eſt mihi quacunq; vili re deſpicabilior; quid? ego potionem medicam ab eo non accipiam, nec eum, ut me curet, rogabo. Aliquandiu poſt poſt herus meus voluit imperatorem inviſere, completo per adventum *Mamuni* conſeſſu, video, inquit *Gabriel*, vultum tuum, o princeps fidelium, eſſe immutatum,

tum, deinde aſſurgens acceſſit ad ipſum & arteriam contrectavit, dixitq; bibat imperator fidelium *Oxymel*, differatq; prandium, donec ſcientia aſſequamur quid rei ſit. Fecit itaq; *El-Mamun* prout indicavit ipſi *Gabriel*. Poſtea cæpit arteriam identidem palpare, nec quidquam mali ſentiebat. Illico *Gabrielis* ſervi ingreſſi ſunt, manibus ferentes offulam panis & una ſimul fercula ciborum ex citrinis cucurbitis & viridibus phaſeolis minoribus & ſimilibus rebus confectorum. Non mihi probatur, inquit *Gabriel*, quod fidelium imperator quidquam ex animalium carnibus hodie comedat, ex his igitur cibis velit comedere. Ille itaq; ſumpto cibo dormitum abiit, eoq; expergefacto a meridiano ſomno *Gabriel* dixit, o imperator fidelium, odor vini calorem auget, auctor tibi ſum, ut in ſeceſſum tete recipias: diſceſſit ergo *El-Mamun* & non multo poſt, omnia heri mei ſtipendia fuere perdita.

Inquit *Joſephus*, mihi retulit *Georgius* filius *Michaelis* accepiſſe ſe ab avunculo ſuo *Gabriele* [quem ob multiplicem doctrinam in honore habebat noſter *Gabriel*, nam hoc excepto, nemo, mea quidem ſententia, illo doctior fuit, at amore & admiratione ſui magnaq; dementia laborabat] quod anno *centeſimo octageſimo* ſeptimo die primo menſis *Moharram Gabriel* improbaverit cauſam, cur *Erraſhid* victum ſuum imminueret, ut pote nihil deprehendebatur in eo, neq; in arteriarum pulſu quod neceſſariam redderet cibi diminutionem, quodq; *Erraſhido* dixerit, o princeps fidelium, corpus tuum, laus ſit deo, integrum ac ſanum eſt, neq; ſcio ullam rationem, cur nolis alimentum tuum integre aſſumere? ille mihi, inquit *Gabriel*, cum multoties ipſi quæſtionem hanc inculcabam dicebat; in ſalubrem *Bagdadi* urbem

ſum

ſum experttus, nolo tamen, hiſce diebus ab ea procul abeſſe ; an ſcis, inquit, aliquem locum illi vicinum, cujus aer ſit ſalubrior? Reſpondi, urbs *El-Hira*, o fidelium imperator: multoties, inquit, iter fecimus in illam urbem, & detrimento *Aounum Ebadenſem* in ipſiu regione diverſando maximo affecimus. Dixi, o princeps fidelium, civitas *Anbar* optima habetur, & ipſius aer illo *El-Hira* eſt ſalubrior. Illuc itaq; ſeſe contulit, nec tamen plus cibi ſumebat, immo indies minus cibi comedebat; quin & die Jovis, duos ante dies ac noctem, quam *Giafarum* interimi curaſſet, ſe a cibo abſtinuit, jejunium agens. *Giafar* ad ejus interfuit cœnam, atq; ipſe quoq; jejunus erat, in qua non multa *Raſhidius* tetigit. Dicente illi *Giafaro*, o princeps fidelium, quid ſi aliquid plus cibi ſumeres? Poſſem ſane, ait, ſi vellem, ſed malo levi ſtomacho noctem tranſigere, ut craſtino mane cibum magis appetens cum uxoribus prandeam. Diluculo diei *veneris* ſurrexit ad equitandum, & cum ipſo etiam *Giafar Ebn Jahia* equitavit. Vidi ipſum introducentem pedem ſuum in manicam *Giafari*, donec ad illius manum pervenerit; ac tum illum ſibi adjungens amplexatus & inter duo lumina deoſculatus eſt, atq; manu ſua in manu *Giafari* contenta incedit plus quam mille cubitorum. Deinde reverſus ad *tentorium* ſuum dixit, per vitam meam ne vinum hauſeris hoc tuo die, illumq; diem lætitiæ feceris. Ego quidem, inquit, familia ſum diſtentus mea, tum ad me o *Gabriel*, ait, ego pranſurus ſum cum uxoribus meis, mane tu cum fratre meo atq; eidem ac ipſe gaudio indulge. Bibi itaq; cum *Giafaro* & accerſitis eduliis pranſi ſumus ambo; quin & cantorem *Aba ReKan* cæcum accerſiri juſſit, nec quiſquam præter nos duos illi interfuit conſeſſui. Videbam autem famulos alterum poſt

alterum ingredientes ad nos quos ipſe interrogabat, & illis reſpondentibus, ſuſpiria edebat, mihi dicens, væ tibi, o pater *Iſæ*, nondum adhuc cibum cepit imperator, ego, per deum, inquit timeo ne ſit in eo aliquis morbus, qui ipſum impediat quominus veſcatur. Quoties vero bibere volebat, ad unumquemque cyathum vini jubebat *Aba ReKan* carmen aliquod canere. Nec deſiimus hoc modo indulgentes hilaritati uſque ad tempus precationis ſerotinæ, cum ecce ingreſſus eſt ad nos *Haſſem Maſrur* natu major & cum ipſo *Chalife Harthame* filius *Oion* & multa militum cohors, tum *Chalife* extenſa manu ſua in manum *Giafari* dixit illi, ſurge o improbe, mihi vero nihil vel dictum vel juſſum eſt; extemplo igitur domum meam petii mentis minime compos, vix ibi dimidium horæ ſteti cum ad me venit *Raſſhai* nuncius me ad ipſum ire jubens, ad illum ingreſſus caput *Giafari* coram eo in pelvi poſitum vidi. Interrogabaſne inquit, o *Gabriel*, de cauſa, cur victum meum imminuerim. Ita ſane reſpondi ego. Cogitatio, ait, de eo quod vides eo me adduxit: ego vero hodie ſum apud memet ipſum tanquam ovans cantela; cœnam affer meam, ut videas quantum plus cibi quam antea ſumpturus ſim. Comedebam quidem aliud poſt aliud ne ingraveſceret cibus ſuper me, & in morbum conjiceret. Ac tum afferri ſibi juſſit cibum ſuum eo ipſo tempore, & illa eadem nocte comedit optime.

Inquit *Joſephus*, retulit mihi *Abrahamus Mohdi* filius, quod cum reliquiſſet conſeſſum *Mahometis*, tempore *Chalifatus* ſui, veſperi ob remedium quod ille ſumpſerat, *Gabriel* filius *Bachtiſhuæ* ad ipſum venerit mane diei ſequentis & *Emiri* ſalutem ipſi renunciaverit ac de ſtatu valetudinis & de remedio ſciſcitatus fuerit; deinde propius ad eum accedens dixerit.

Im-

Imperator eſt miſſurus *Ali* filium *Iſa* filii *Mahan* in *Choraſanum*, ut captivum in compede argentea *Mamunum* adduceret: verum alienus ſit a fide *Chriſti Gabriel*, ni *Mamun* vincat *Mohametem* eoq; occiſo regnum ipſius invadat. Tum ego, væ tibi, inquam, quare dicis hoc & quomodo dicere audes? Reſpondit ille, quia iſte *Chalifa* delirus ac furore percitus, eſt hac nocte inebriatus & advocavit *Aba Aſmet* cuſtodum ſuorum præfectum eumq; veſtibus nigris exui meiſq; indui veſtimentis juſſit, illi zona mea & mitra capiti impoſitis, & mihi ut illius tunicis veſtibuſq; induerem & gladium accingerem atq; in loco præfecti ſuorum cuſtodum uſque ad ortum ſolis ſederem, præcepit: alterum in alterius loco conſtituens & poſſeſſionem muneris more ſolito conferens. Ergo, inquit *Abrahamus*, deus eas gratias & ea quibus fruitur beneficia, eſt immutaturus, eo quod ipſe in ſe ipſo illa mutaverit. Etenim hominem *Chriſtianum* in cuſtodiam ſui conſtituit. Quando quidem religio *Chriſtiana* omnium eſt viliſſima; quia in nulla alia habetur tanquam neceſſaria conditio, ſeſe ad quid quid exoſum ingratumve, quod vult inimicus, ſubmittendi, uti parere cum quis ad aliquod opus ſine mercede faciendum adigitur; & ſi jubeatur incedere milliare, adjiciat & aliud milliare; ſi colapho illi cædatur altera gena, vertat & alteram, ut illa quoque percutiatur: quæ omnia plane ſunt aliena a religione mea. Tum, inquit *Gabriel*, declaravi illi, honorem hominis in hac vita fluxum eſſe, parviq; faciendum. Verum cum imperator in loco medici ſui, qui ipſi vitæ cuſtos, corporis miniſter & naturæ ſervus eſt, ſedere fecit hominem qualis eſt *Aba-Aſme*, qui ex his omnibus nec multum nec parum intelligit, minime victurus eſt, & anima illius exitio futura.

Inquit *Josephus*, audivi *Gabrielem* filium *Bachtiſhuæ* alloquentem *Aba-iſaac Abrahamum* filium *Mohdi*, ſe apud *Abbaſſam* filium *Mahometis* fuiſſe; cum ad ipſum intravit aliquis poeta ejus laudes carminibus celebraturus, non deſiiſſe poetæ auſcultare donec venerit ad hoc diſtichon.

Si diceretur *Abbaſſo*, o fili *Mahomedis*, dic non [i.e. denega petenti] & tu immortalis futurus es, non diceret illud [ſcil. non. i. e. non denegabit.]

Audivo, inquit *Gabriel*, hoc diſticho non potui memet ipſum continere, utpote ſciebam *Abbaſſum* hominum ætatis ſuæ eſſe avariſſimum. Poetæ itaq; dixi heus tu puto loqui te de munificentia, voluiſti igitur dicere etiam [dabo] at tu dixiſti non. Tum *Abbas* ſubridens procul eſto, inquit, deus faciem tuam deteſtetur.

Inquit *Joſephus*, alloquutus eſt *Gabriel* de ſe ipſo *Aba-Iſaacum* in eo conſeſſu; intravi, ait, ad *Abaſſum* uno poſt *Paſcha Chriſtianorum* die, & erat in capite meo aliquid reſidui vini heſternæ diei [idq; accidit antequam *Erraſhido* operam dediſſem] ſciſcitanti mihi quomodo princeps, quem honore dignetur deus evigilavit mane? Reſpondit ille, prout tu cupis. Non, per deum, inquam ego, evigilavit princeps prout cupio, neq; prout cupit deus, neq; prout cupit diabolus. Ipſe ob dicta iſta mihi iratus, dixit, quid ſibi vult hic loquendi modus, improbet te deus? Reſpondi ego, penes me eſt demonſtratio. Afferto illam, inquit, ſin minus deſpectui objiciam te, nec ingredieris domum meam amplius. Quantum ad id, aiebam, quod ego cuperem, eſt, ut fias imperator fidelium: nequaquam, ait ille. Quod vero, inquam, expetit deus a ſervis ſuis eſt, ut pareant ei in iis quæ præcepit ipſis & recedant ab iis quæ prohibuit.

buit. Tu autem, o rex, ita te habes? Minime, inquit, deus mihi condonet. Deniq; quod ab hominibus diabolus deſiderat, eſt, ut impii ſint erga deum ſummamq; ipſius poteſtatem ab-negent; ſimiliter & tu o princeps? Reſpondit *Abbas* mullatenus: at ne redeas poſthac ad ejus modi ſermonem.

Anno, inquit *Quinun* interpres, *ducenteſimo decimo tertio*, cum in *Græciam*, inferendi belli cauſa, profiſciſci decreviſſet *El-Mamun*, videretq; *Gabrielem*, qui tum graviſſimo laborabat morbo, valde debilem, ab eo petiit ut ſecum *Bachtiſhuam* ipſius filium mitteret, & illum ſibi ſiſti juſſit. Ille autem ſimilis erat patri ſuo intelligentia & judicio. Quando ipſum alloquutus eſt *El-Mamun* & audiit quam optime reſponderet, eo ſummopere delectatus eſt, ipſum maximo in honore habuit, dignitate auxit, ſecumq; in *Græciam* duxit.

Profecto ad expeditionem bellicam *Elmamuno* longum duravit *Gabrielis* morbus, adeo ut ſupremum diem obierit. Teſtamenti ſui curatorem nominavit *El-Mamun*; illudq; ad *Gabrielem* generum ſuum deferri curavit. Porro *Gabrielis* exequiæ, pro eo quo erat dignitatis gradu & pro ipſius benemeritis & bonis operibus tanto decore tantaq; pompa celebratæ ſunt, quanta nulli e ſuis paribus contigit.

Sepultus fuit in monaſterio Sancti *Sergii* in *Medain*. Cum autem rediiſſet e *Græcia Bachtiſhua* ejus filius, monachos ad inhabitandum illud monaſterium congregavit, illiſque vitæ neceſſaria conſtituit atq; redditibus ipſos ditavit.

Familia *Georgii*, inquit *Quinun* interpres, & ejus poſteri, fuerunt omnium gentis ſuæ præſtantiſſimi propter eximia illa, quæ deus ipſis peculiariter tribuit, naturæ & virtutis dona;

animos, videlicet, liberales, beneficentiam, æquitatem, bona opera, erga pauperes misericordiam, in visitandis ægrotis & egenis sedulitatem, & in auxiliandis adversa fortuna utentibus & afflictis alacritatem; quæ omnia enarrandi & explicandi modum superant.

Spatium autem temporis, quo *Gabriel* opera sua apud *Erraſhidum* meruit usque ad ejusdem mortem, est *viginti trium* annorum. Inventus vero codex apud *Gabrielem* ab *Amanuensi* suo conscriptus, in quo ea ad quæ pervenerat dum *Raſhidio* operam dedit, ordine recensentur. Scilicet quod habuerit pro honorario solito singulis mensibus *decies mille drach.* quæ sunt in anno *centum & decem millia.* Spatio 23 an. *bis mille millium & septingenta & sexaginta millia.* Pro victu unoquoque mense quinquies *mille drach.* quæ in anno sunt *sexaginta millia*, spatio 23 an. sunt *millies mille & ter centum & octoginta millia.*

Habebat pro honorario ab imperatoris familia seu *Gynæco* singulis annis *quinquaginta millia drach.* quæ spatio 23 an. sunt *millies mille & centum quinquaginta millia.*

Pro vestimentis accipiebat singulis an. *quinquaginta millia drach.* spatio 23. an. sunt *millies mille & centum quinquaginta millia.*

Enumeratio singulorum.

Dabantur ei viginti volumina panni optimi *Phrygii* operis *Tirazensis.*

Item, Decem volumina panni ex sericoneto contexti *Mansurensis.*

Item, Decem alia ex sericoneto amplo.

Item, Tres partes [decem cubitorum singula ad conficiendas tres vestes] serici panni colorati pictive *Semanici*, *s.* in *Arabia Fœlice* confecti.

Item,

Item, Tres partes panni ferici *Niſibenſis* colorati.

Item, Amicula tria ex pilis caprinis vel camelinis contexta.

Et ad affuendum veſtibus alterum pannum loco panni dabatur ei ex pellibus muſtelæ *Scythicæ*, & muſtelæ *Foenariæ* vulgo *Fovinæ*: item ex pellibus muſtelæ albæ ſive muris *Hermelini* & muris pontici.

Dabatur ei, ineunte *Chriſtianorum* jejunio quadraginta dierum, *quinquaginta millia drach.* pecunia ſignata: ſpatio 23 an. ſunt *millies mille & centum quinquaginta millia.*

Et die *Hoſannæ* ſ. *Dominicæ Palmarum* dabantur ei veſtes, panni ferici & ſimilia pretio *decem millium drach.* ſpatio 23 an. ſunt *ducenta & triginta millia drach.*

Et die ſolutionis jejunii *Muſlimorum* unoquoq; anno, *quinquaginta millia drach.* pecunia ſignata: ſpatio 23 an. ſunt *millies mille & triginta millia.*

Pro ſectione venæ *Erraſhidi bis* in anno, *quinquaginta millia drach.* ſingulis vicibus. Spatio 23 an. ſunt *bis mille millium & trecenta millia drach.*

Pro potione medica *bis* in anno, *quinquaginta millia drach.* ſingulis vicibus, ſpatio 23 an. ſunt totidem.

Habebat a familiaribus *Raſhidi* ſingulis annis in veſtimentis, aromatibus & jumentis *centum & quadringenta millia:* ſpatio 23 an. ſunt *novem millia millium & ducenta millia drach.*

Deſignatio perſonarum, & ſummarum ſingulatim enumeratio.

Ab *Ja* filio *Giafari*, *quinquaginta millia drach.*

A Zo-

A *Zobaida*, matre *Giafari*, *quinquaginta millia drach.*

Ab *El-Abbaſſo*, *quinquaginta millia drach.*

Ab *El-Fadhlo*, filio *Rabii*, *quinquaginta millia drach.*

A *Fatime* matre *Mahometis*, *ſeptuaginta millia d.*

In veſtimentis, aromatibus & jumentis *centies mille.*

Et de proventu villarum ſuarum, quæ ſunt in *Giandiſabur* & *Waſwaſi* & *Baſſre*, vectigalibus ſolutis, *octingenta millia drach.* pecunia ſignata : ſpatio 23 an. ſunt *octodecim millium* & *quadringenta millia drach.*

Et quod remanebat de vectigalibus ipſi aſſignatis *ſeptingenta millia dr.* ſpatio 23 an. ſunt *millies mille* & *centies mille drach.*

Accipiebat a familia *Barmacenſi* unoquoque anno pecunia ſignata, *duo millia millium* & *quadringenta millia dr.*

Deſignatio Perſonarum & ſummarum enumeratio.

Dabant ei, *Jahia*, filius *Chalid*, *ſexcenta millia drach.*

Giafar filius *Jahiæ*, *millies mille* & *centum millia dr.*

El-Fadhl filius *Jahiæ*, *ſexcenta millia dr.* ſunt ſpatio 23 annor. *triginta* & *unum mille millium* & *ducenta millia drach.*

Præter munera & largitiones de quibus in hoc codice non fit mentio.

Summa omnium, quæ acquiſivit 23 annis quibus operam dedit *Raſhidio* & 13 an. quibus apud *Barmacenſem* familiam opera meruit, abit ad 888800000 *drachmarum.*

Mune-

Munera, quæ non memorantur inter impenſas & res alias, juxta codicem ab autographo deſcriptum ſunt *nongenta aureorum millia* & *ſexcenta millia drachmarum.*

Sumptus ejus ſingulis annis circum circa *bis mille millium & ducentæ drachmæ.* ſpatio 36 an. viginti *ſeptem millia millium.*

Pretium gemmarum & quæ recondidit, *quingenta millia aureorum & quinquaginta millia millium drach.*

Quæ impendit in emendis prædiis, domibus, hortis, locis amoenis, ſervis, beſtiis, balneis, ſunt *ſeptuaginta millia millium & duodecim millia drach.*

Quæ impendit in inſtrumentis. ſtipendiis, artibus & artificibus, & ſimilibus, *octo millia millium.*

Quæ prædictis annis impendit in bonis operibus, erogationibus, muneribus, beneficiis & largitionibus; & quæ perdidit in ſponſionibus, & rapinis *ter mille millium drach.*

Quæ ipſi denegarunt depoſitarii ſunt *tria millia millium drach.*

Nihilominus tamen his omnibus toleratis deductiſq; teſtamento ſcripſit filio ſuo *Bachtiſhuæ*, curatorem *El-Mamunum* conſtituens, *nongenta millia aureorum*, roganſq; ut illa, nullo obice interpoſito, filio tradantur.

Gabriel autem filius *Bachtiſhuæ* eſt idem ipſe, quem inuit *Abu-Nwaſs* in illo carmine quod *Mamuno* tribuitur, quando ſic canit,

Interrogavi Aba-Iſa, *num* Gabriel *judicio præditus eſt:*

Dixi vinum perplacet mihi;
Reſpondit multum de eo, interitus eſt.
Dixi itaq; ipſi quantum defini mihi

Reſpon-

Reſpondit, & ſententia ejus deciſio eſt:
Inveni, ait, naturas hominis,
Quæ ſunt ipſa prima principia;
Quatuor quidem ad quatuor pertinent
Unicuiq; igitur naturæ litra [vini ſufficit.]

Inter præclare dicta *Gabrielis* hæc habentur,
Quatuor ætatem deſtruunt,
Cibum ad cibum introducere ante concoctionem.
Et jejuno ſtomacho bibere.
Connubio cum vetula conjungi,
Veneri in balneo indulgere.

Gabrielis ſunt libri.

1. Epiſtola ad *Mamunum* de cibo & potu.
2. Liber introductionis ad artem *Logicam.*
3. Liber de coitu.
4. Epiſtola continens epitomen artis medicæ.
5. Syntagma ſuum.
6. Liber de deſcriptione & proprietatibus *Thuriun*, quem ſcripſit gratia *Abdallah Elmamuni.*

N° 2.

BACON. 168.

DE SPECULIS.

EX concavis ſpeculis ad ſolem poſitis ignis accenditur. Hæc ultima propoſitio libri de ſpeculis communibus ſic demonſtratur ibidem. Eſto concavum ſpeculum, *&c.*

Ibid.

Ibid. 177.

Ex quibus omnibus quod prædicta positio insufficiens est, & nimis diminuta tam ratione multiplicationis, quam ratione combustionis. Ratione quidem multiplicationis deficit minus, quia ut præostensum est, infinities infiniti radii ad superficiem speculi multiplicantur, de quibus non fit mentio in dicta positione, & tamen omnes reflectuntur a superficie speculi ad locum combustionis, sicut fide oculata experimur. Ratione etiam combustionis nimium deficit, quia ut prius satis diffuse dictum est, infinities infiniti fortiores quam sint radii secundum modum illius positionis multiplicati perveniunt ad superficiem speculi; qui omnes ad locum combustionis reflexi in parvum locum congregantur, utpote infra latitudinem unius denarii, quod fide oculata probamus, ut prædictum est. Et patet ex hoc, quod tota lux in superficie speculi paulatim & gradatim coartata pervenit ad locum combustionis, in quo est maxima coartatio, quæ potest per talem figuram scil. sphæricam taliter aliqualiter caussari, quoniam ab illo loco, & citra & ultra est major lucis latitudo.

N° 3.

Bacon. Perspectivæ. 165.

Nam per reflexionem contingit unum apparere multa, & infinita Sic enim visi sunt aliquando in Cœlo simul plures soles, & lunæ, secundum quod Plinius recitat in naturalibus;

ralibus ; & hoc non accidit, niſi quando vapor diſpoſitus fuit ad modum ſpeculi, & hoc ut ſit multiplex vapor, & in diverſo ſitu, & quod natura poteſt illud operari ; unde poſſunt ſpecula ſic fieri, & taliter poni & ordinari, quod una res apparebit quotquot volumus. Et ideo unus homo videbitur plures, & unus exercitus plures : etiam prætactæ ſunt radices ad hoc, una ſc. de ſpeculo fracto, cujus partes recipiunt ſitum diverſum, & diverſæ erunt imagines ſecundum diverſitatem fractionum. Et alia radix de aqua & ſpeculo, a quibus diverſa imago reſplendet. Si ergo ordinarentur ſpecula utroque iſtorum modorum, quot voluerimus, manifeſtum eſt, quod una res apparebit in tot imaginibus, quot cupimus, & ſic pro utilitati bus Reipub. & contra Infideles poſſent hujuſmod. appericationes fieri utiliter & terribiliter. Et ſi quis noverit aerem denſare, ut reflexio fieret ab eo, poſſet multas hujuſmodi appericationes inſolitas procurare. Sic vero creditur, quod dæmones oſtendunt caſtra, & exercitus, & multa miraculoſa hominibus, & poſſunt per viſionem reflexivam omnia occulta in locis abditis, in civitatibus, exercitibus, & hujuſmodi deduci in lucem. Similiter poſſent ſpecula erigi in alto contra civitates contrarias & exercitus, ut omnia que fierent ab inimicis viderentur, & hoc poteſt fieri in omni diſtantia, qua deſideramus ; quia ſecundum librum de ſpeculis, poteſt una & eadem res videri per quinq; ſpecula ſi volumus, ſi debito modo ſituentur, & ideo poſſunt propinquius & remotius ſituari, ut videremus rem quantum a longe vellemus. Poſſunt autem ſpecula ſic ordinari, ut appareant quot voluerimus, & quæcunq; in domo vel platea, & omnis aſpiciens res illas videbit ſecundum veri-

tatem,

tatem, & cum currat ad loca viſionis nihil inveniet. Nam ſic ſituabunt ſpecula in occulto reſpectu rerum, ut loca imaginum ſint in aperto, & appareant in aere in conjunctione radiorum virtualium cum cathetis, & ideo aſpicientes currerent ad loca viſionis, & eſtimarent res ibi eſſe cum nihil fuerit, ſed appericatio tantum: & ſic ſecundum hujuſmodi nunc tacta de reflexione, & conſimilia poſſent fieri non ſolum utilia amicis, & terribilia inimicis, ſed ſolatia maxima valent philoſophice procurari, ut omnis joculatorum vanitas obſuſcetur ex pulchritudine miraculorum ſapientiæ & gaudeant homines ex veritate, longius excluſa magicorum fallacia.

De viſione fracta majora ſunt: nam de facili patet per canones ſupradictos, quod maxima poſſunt apparere minima, & e contra, & longe diſtantia videbuntur propinquiſſime, & e converſo. Nam poſſumus ſic figurare perſpicua, & taliter ea ordinare reſpectu noſtri viſus & rerum, quod frangentur radii & reflectentur quorſumcunq; voluerimus, & ut ſub quocumque angulo voluerimus. Videbimus rem prope vel longe, & ſic ex incredibili diſtantia legeremus literas minutiſſimas & pulueres ac arenas numeraremus propter magnitudinem anguli, ſub quo videremus; nam diſtantia non facit ad hujuſmodi viſiones niſi per accidens, ſed quantitas anguli. Et ſic poſſet puer apparere gigas, & unus homo videri mons & in quacunq; quantitate, ſecundumq; poſſemus videre ſub angulo tanto ſicut montem, & prope ut volumus; & ſic paruus exercitus videretur maximus, & longe poſitus appareret prope & e contra. Sic etiam faceremus *ſolem & lunam & ſtellas* deſcendere ſecundum apparentiam hic inferius, & ſuper capita inimicorum

appa-

apparere, & multa consimilia, ut animus mortalis ignorans veritatem non posset aliqualiter sustinere.

N° 4.

In MS. Musæi Protobibliothec. Oxon.

QUOD autum hic intendo est de correctione *Calendarii*, quo utitur *Ecclesia*. *Julius* quidem *Cæsar* in Astronomia edoctus, complevit ordinem Calendarii secundum quod potuit in tempore suo; & sicut *Historiæ* narrant, contra *Achorium* Astronomum, & *Eudoxum* ejus Doctorem disputavit in *Egypto*, de quantitate Anni *Solaris*, super quam fundatum est *Calendarium* nostrum, unde sicut *Lucanus* refert, ipse dixit

Non meus Eudoxi vincetur fastibus Annus.

Sed non pervenit *Julius* ad veram anni quantitatem, quam posuit esse in *Calendario* nostro 365 dies, & quartam diei integram, quæ quarta colligitur per quatuor annos, ut in anno *Bissextili* computetur unus dies, plus quam in aliis annis communibus. Manifestum autem est per omnes computistas, antiquos & novos, sed & certificatum est per vias Astronomiæ, quod quantitas anni *Solaris* non est tanta, imo minor; & istud minus æstimatur a sapientibus esse quasi 130 pars unius diei, unde tanquam in 130 annis superflue computatur unus dies, qui si auferretur, esset *Calendarium* correctum quoad hoc peccatum.

SECUN-

Secundum quod expono circa Eccleſiaſtica, & de corruptione *Calendarii* [a], quæ eſt intolerabilis omni ſapienti & horribilis omni Aſtronomo, *&c. Julius* quidem *Cæſar* conſtituit Calendarium, quod habemus, nec unquam fuit poſtea correctum, & in tempore ſuo non habuit falſitatem, quæ nunc regnat, propter mutationes a tempore ejus, *&c.* Sed non fuit Aſtronomia in uſu Latinorum niſi parum, nec in uſu Eccleſiæ, apud Græcos & Hebræos. Sed modo ſunt Aſtronomi ſufficientes adhæc, *&c.*

N° 5.

Epiſtol. ad Joh. Pariſienſ. *c. 6.*

In omnem diſtantiam, quam volumus, *poſſumus* artificialiter, componere ignem, comburentem ex *ſale Petræ*, & aliis: (*viz. Sulphure* & *Carbonum pulvere*, ut in MS. *Ger. Langbaine* legitur) Præter hæc (i. e. combuſtionem) ſunt alia ſtupenda naturæ: nam ſoni velut Tonitus, & coruſcationes poſſunt fieri in aere, imo majore horrore, quam illa quæ fiunt per naturam: Nam modica materia adaptata, ſc. ad quantitatem unius pollicis, ſonum facit horribilem & corruſcationem oſtendit violentem, & hoc fit multis modis, quibus Civitas aut Exercitus deſtruatur —— Igne exſiliente cum fragore inæſtimabili —— Mira hæc ſunt, ſi quis ſciret uti ad plenum, in debita quantitate & materia.

---

a In Opere ſuo ad *Clement.* IV. MS.

N° 6.

Sir John Forteſcue's *Defence of the Title of the Houſe of* Lancaſter, *in the* Cotton *Library.*

ITEM Regibus *Angliæ* Regali ipſo officio plura incumbunt, quæ naturæ muliebri adverſantur. —— Reges *Angliæ* in ipſa unctione ſua talem cælitus gratiam infuſam recipiunt, quod per tactum manuum ſuarum unctarum infectos morbo quodam, qui vulgo *Regius morbus* appellatur, mundant & curant, qui alias dicuntur incurabiles. Item aurum & argentum ſacris unctis manibus Regum *Angliæ* in die Paſchæ Divinorum tempore (quemadmodum Reges *Angliæ* annuatim facere ſolent) tactum devote & oblatum, ſpaſmaticos & caducos curant; quemadmodum per annulos ex dicto auro ſeu argento factos, & digitis hujuſmodi morbidorum impoſitos, multis in mundi partibus crebro uſu expertum eſt. Quæ gratia Reginis non confertur, cum ipſæ in manibus non ungantur, *&c.*

N° 7.

J. Bradwardine, *Archiepiſcopus* Cantuarienſis, *in libro de cauſa Dei,* l. 1. cap. 1. corol. pars. 32. p. 39.

QUICUNQUE negas miracula Chriſtiane, veni & vide ad oculum, adhuc iſtis temporibus

poribus in locis ſanctorum per vices miracula glorioſa. Veni in *Angliam* ad Regem *Anglicum* præſentem, duc tecum Chriſtianum quemcunque habentem morbum Regium, quantumcunque inveteratum, profundatum & turpem, & oratione fuſa, manu impoſita, ac benedictione, ſub ſigno crucis data, ipſum curabit in nomine *Jeſu Chriſti*. Hoc enim facit continue, & fecit ſæpiſſime viris & mulieribus immundiſſimis, & catervatim ad eum ruentibus, in *Anglia*, in *Alemania*, & in *Francia* circumquaque; ſicut facta quotidiana, ſicut qui curati ſunt, ſicut qui interfuerunt & viderunt, ſicut populi Nationum, & fama quam celebris certiſſime conteſtantur. Quod & omnes Reges Chriſtiani *Anglorum* ſolent divinitus facere, & *Francorum*, ſicut libri antiquitatum & fama regnorum concors teſtantur: unde & *morbus Regius* nomen ſumpſit.

N° 8.

Viro Doctiſſimo JOHANNI FREIND, *M. D.*

MICHAEL MAITTAIRE, *S. D.*

FIDEM, vir Amiciſſime, libero; quam haud ita pridem, cum ſermones inter nos ſuper noſtratium medicorum ſcriptis haberemus, dedi, me tecum, quæ mihi literaria veterum monumenta evolventi paſſim de *Linacro* Caioq; occurrerunt, communicaturum.

Thomas Linacrus anno circiter [a] 1460, natus, ſtudiorum tyrocinia [b] *Florentiæ* ſub *Demetrio*

---

a Conſule paulo poſt annum, quo obiit. *b Baile Dictionn.*

Chalcondyla & *Angelo Politiano*, una cum *Laurentii* Medices filiis, posuit. Inclaruit ea maxime tempestate; qua crassa præcedentium sæculorum barbaries, renascentibus in Europa literis, cœperat paulatim exolescere. Viri tunc literati solebant suam plerumq; operam in *Græcorum* authorum Libris *Latine* reddendis collocare: Opus sane nemini nisi linguæ utriusq; apprime peritissimo suscipiendum. Plurimi ex Italis in hoc se exercuerunt: *Linacrus* inter *Anglos* (nisi fallor) primus huic negotio manus haud quaquam impares admovit. Virium suarum periculum fecit in opusculo Procli de Sphæra *Latine* vertendo; [c] quod alius antea quidam fertur, at misere, tentasse. Postquam *Romam* [d], ubi cum *Hermolao Barbaro* amicitiam conflavit, invisisset, in *Angliam* reversus, illam Procli versionem a se politius limatam, & ab *Aldo Manutio*, anno 1499. excusam, *Arthuro Cornubiæ Walliæq;* Principi *Henrici* VII filio & hæredi, addita præfatione, dedicavit. Accipe hic honorificam *Linacri* mentionem ex epistolis supra-dictæ editioni præfixis.

" *Aldus Manutius Ro. Alberto Pio Carporum* " *principi*, S. P. D.

" — Cum superioribus diebus curassem im-
" primenda Arati Phænomena cum Theonis
" enarratione, visum est illis adjungere Procli
" Sphæram, & eo magis, quod eam *Thomas Li-*
" *nacrus Britannus* docte & eleganter Latinam
" nuper fecerit, ad meq; nostris excudendam
" formis miserit. Est enim opusculum iis, qui
" in Astronomiam induci atq; imbui cupiunt,
" utilissimum. Quod cum ipse *Linacrus* noster

[c] *ibid.*

scri

" acri vir judicio percenſeret, Arcturo Prin-
" cipi ſuo hoc a ſe tralatum opuſculum nun-
" cupavit; quod adoleſcens ille bonarum lite-
" rarum ſtudioſus aſtrologiæ operam daret.
" Quamobrem & nos id ipſum opuſculum noſ-
" tra cura impreſſum ad te legendum mittimus,
" quod jam Peripateticus mathematicis diſci-
" plinis navare operam cœperis. Quod eo etiam
" libentius leges, quod ſit a *Thoma Linacro*
" ſumma tibi familiaritate conjuncto inter-
" pretatum. Qui utinam & Simplicium in *Ari-*
" *ſtotelis* Phyſica & in ejuſdem Meteora *Alex-*
" *andrum*, quos nunc ſumma cura Latinos facit,
" ad me dediſſet, ut & illos una cum Proclo ad
" te mitterem. Quanquam (ut ſpero) eoſq; &
" alios in philoſophia medicinaq; perutiles li-
" bros aliquando dabit; ut ex eadem *Britannia*,
" unde olim barbaræ & indoctæ literæ ad nos
" profectæ *Italiam* occuparunt, & adhuc arces
" tenent, Latine & docte loquentes bonas artes
" accipiamus, ac *Britannis* adjutoribus fugata
" barbarie arces noſtras recipiamus, *&c.* Ho-
" rum ego Latinitatem & eloquentiam admi-
" ratus *Gulielmi Grocini* viri Græce etiam, ne-
" dum Latine, peritiſſimi, atq; undecunq; doc-
" tiſſimi, quam ad me doctam quidem & ele-
" gantem dedit, epiſtolam ſubjungere placuit,
&c. Venet. pridie Idus Octob. M. ID.

" *Gulielmus Grocinus Britannus Aldo Manutio*
" *Romano*, S. P. D.

" Rediit in *Britanniam* nuper amicus meus
" ſummus, idemq; tuus, Alde Humaniſſime,
" *Thomas Linacrus*, ſalvus (eſt Deo gratia) &
" incolumis. Is, cum tua ſingularia in ſe me-
" rita abunde mihi expoſuiſſet, facile perfecit,
" ut te vel hoc ſolo nomine mirifice diligerem,

" &c. Noſter *Linacrus* nunciavit mihi te ſta-
" tutum habere, ut libros ſacros Veteris Teſta-
" menti Latine, Græce & Hebraice, Novi Græce
" & Latine imprimas, &c. Quod ad nos atti-
" net, nihil prætermittemus, quod huic rei fu-
" turum adjumento videbitur, *&c. Ex urbe*
" *Londino vi. Calen. Septembr.*

Quod in *Aldina* epiſtola legitur de *Ariſtotele*, videtur [e] *Eraſmus* expectaviſſe; & [f] nonnulli aſſerunt, initum fuiſſe inter *Linacrum*, *Latimerum*, *Grocinumq*; conſilium, ut *Ariſtotelem* integrum Latine conjunctis operis ederent. Verum id ſucceſſiſſe nondum comperi. De *Galeno* autem habebis, quæ ad meam notitiam pervenerunt.

Linacrus in patriam redux, & totus ad medicinæ ſtudium converſus, nihil antiquius habuit, quam ut *Galeni* ſua vix [g] adhuc lingua noti opera *Latio* donaret. Initium ſibi ducendum propoſuit a *ſex de tuenda ſanitate* [h] *libris*: quorum Latinam editionem, *viris doctiſſimis* (ut ipſe ait) *partim ex Italis, partim ex* Germanis & Gallis, *præcipue* Eraſmo & Budæo, hortantibus vulgatam, *Henrico* VIII, *Angliæ* Regi nuncupavit, epiſtola *Londini xvi Calen. Quintiles, M. D. XVII.* data: in qua (ut ſummam modeſtiam cum ſumma eruditione conjunctam facile agnoſcas) hæc animadvertas velim; *Qui libri* (inquit) *ſi a me Latinitate donati minores fortaſſe cuipiam videbuntur, quam ſunt a me prædicati; erit id fateor infantiæ meæ maxime impu-*

---

[e] Epiſt. 29. lib. 10. *Expectamus prima fœtura libros Ariſtotelis Meteorologicon.*

[f] Baillet, Tom. 3. Sect. 826.

[g] Therapeutica Græce prodierunt Venetiis anno 1500.

[h] Hi poſtea *Pariſiis* apud *Simonem Colinæum* prodierunt 1530.

tandum:

tandum : niſi forſan eorum virtuti, utpote quam pro merito exæquare nec modeſtus quiſpiam ſperaverit, nec temerarius poſſit.

His deinde adjunxit *quatuordecim de morbis curandis libros*; *opus plane* (ut fatetur) *arduum, & quod ſive id ob ſubtilitatem ſuam, ſive prolixitatem, mille jam annis nemo ſatis Latine, ne dicam ex tanti operis dignitate vertere (quod ſciam) eſt aggreſſus.* Horum verſioni ejuſdem Regis, cujus medicus erat, patrocinium conciliavit; quem ſic præfatur; — *Interim, Rex Clariſſime, ſines has quoq; lucubrationes ſub tui nominis patrocinio commendatiores exire: præſertim cum non tam a me tibi deſtinatæ ſint, quam plane debitæ; vel quod, in qua natæ ſunt, aulæ tuæ veluti fœtura ſint; vel quod tu quicquid uſquam laborum eſt meorum, jure tibi vendices; qui me tam munifice non victu modo ſtipendioq; alis, ſed etiam ampliſſimis muneribus ornas.* —— *Cui potius medicus tuus hoc, quo ſanitati tuæ conſuli poſſit, conferam, quam tibi?* &c. Hanc editionem *Janus Laſcaris* ſequenti epigrammate commendavit:

" Omnigenos Pæan ſuetum te pellere morbos
" In *Latio*, & Diti ſubtrahere arte animas,
" Deſidem ubi & bardum vidit, facunde *Galene*,
" Poſthabitumq; aliis quos memorare piget;
" Dixit proſpiciens populis; Age, myſta *Linacre*,
" Redde virum ingratis quamlibet Auſoniis,
" Tam ſibi, quam proavis, qui dogmata priſca (relinquunt,
" Triciſq; involvunt ingenia & tenebris.
" Hæc Deus. At *Thaumas* afflatus numine, talem
" Te vertit, qualem Græcia culta tulit.

Hanc verſionem poſtea *Simon Colinæus Pariſiis* anno 1530. impreſſit recognitam a *Gulielmo Budæo*; qui *animadvertit* Linacrum *in illo opere*

multo plus tribuiſſe priſcæ ſcribendi vertendiq; ſeveritati, quam iſtius temporis indulſiſſe licentiæ laſcivienti.

Linacrus, cui [i] *nihil magis in votis fuit, quam* Galeni *opera omnibus, qui* Romana *lingua utuntur, communicari; quæ in manus inciderunt, & per valetudinem potuit, ipſe fecit Latina: & egregium ejuſdem de motu muſculorum opuſculum, quod* Nicolaus Leonicenus *vir doctiſſimus Latinum fecerat, & Florianus amicus ſuus ipſi ab urbe miſerat, formulis in multa exemplaria quamprimum excudendum curavit.*

Libros præterea *tres de temperamentis, unum de inæquali intemperie,* Latine verſos (*Cantabrigiæ* primum per *Joannem Siberch* 1521. & deinceps *Pariſiis* in officina *Simonis Colinæi* 1523. impreſſos) epiſtola *Londini* anno M. D. XXI. Nonis *Septembris* data, Papæ *Leoni* X. obtulit; *cupiens aliquo officii genere ſe declarare non immemorem collatæ recens in ſe non vulgaris munificentiæ; qua ipſum quoq;, ſicut reliquos, quicunq, illum olim in ludum comitabantur,* Pontifex *beare dignatus fuerat*; promittens interim *plura majoraq; (ut primum per valetudinem & miniſterii ſui officia liceret) ſub* illius Pontificis *nomine edenda.*

Alias aliquot *Linacri* lucubrationes recenſet ſequens ipſius ad *Gulielmum Cantuarienſem* Archiepiſcopum epiſtola.

" Statueram, ampliſſime Præſul, pro ocio,
" in quod me honorifico collato ſacerdotio ex
" negocio primus vindicaſti, merito primos
" ejus fructus tibi dedicare. —— Id conſilium
" quemadmodum neceſſario, non ſponte mu-

---

[i] *Linacri* ipſius hæc ſunt verba, quæ lego in iſtius opuſculi editione per *Guinterium Joannem Andernacum* ex *Simonis Colinæi* officina *Pariſiis* anno 1528, emiſſa.

" tarim,

" tarim, alia * epiſtola ſignificavi. Decreve-
" ram & aliud animi mei exiguum illud qui-
" dem, ſed tamen non omnino incongruum
" monimentum tibi nuncupare; ut *Galeni de*
" *elementis* opere, quod cæteros ejus libros or-
" dine præcedit, a me converſo, & tibi dicato,
" in ipſa maxime fronte mearum in eum lu-
" cubrationum primus author ocii noſtri le-
" gereris. Sed cum id certis negotiis diſtrictus
" diſtuliſſem, ecce malum hoc, quo aſſidue
" crucior, ita deſævire cœpit, ut, quod deſti-
" naram, abſolvi a me poſſe deſperarem. U-
" num igitur, quo me munificentiæ tuæ non
" immemorem teſtarer, fuit reliquum, ut *Ga-*
" *leni* de *naturalibus facultatibus* libros, quos in-
" choatos in manibus habebam; ubi per morbi
" fævitiam liceret, abſolverem; ac ultimos
" ſaltem ocii mei fructus, quando primos non
" licuit, ſub tuo nomine publicarem, *&c.*

Hos tres libros, & unum de *pulſuum uſu*, cum quibuſdam *Pauli Æginetæ de diebus criticis*, ex *Linacri* interpretatione, prælo iterum ſubjecit *Colinæus* anno 1528, cum hac *Guinterii Joannis Andernaci* præfatione. " En habes, optime
" lector, *Galeni* libros tres de *naturæ facultа-*
" *tibus*, elegantiſſime, a *Thoma Linacro*, Deum
" immortalem quo viro! in Latinum ſermo-
" nem tralatos. His & alter de *pulſuum uſu*,
" tum ejuſdem authoris tum interpretis, eſt
" additus. Qui jam vel hoc nomine tibi gra-
" tiores eſſe debebunt, quod hactenus in *Gallia*
" aut etiam *Germania* lucem non viderint.
" Nam *Petrus Bellus* Ducis *Vendovienſis* phyſi-
" cus, nuper ex *Anglia* primus, quo cum Ora-
" toribus Chriſtianiſſimi Regis *Gallorum* pro-

* Hæc nondum ad meam notitiam pervenit.

" fectus erat, una ſecum eos fauſtis avibus ad-
" vexit: ſed ita quibuſdam in locis typogra-
" phorum vitio depravatos, ut falſa interim
" pro veris, aſcita pro nativis continere; de-
" nique non parum quaſi degenerare ab ori-
" gine viderentur. Quod cum ſenſiſſet acri
" vir ingenio, recognoſcendum nobis de inte-
" gro ad Græci exemplaris veritatem tradidit,
" &c.

Hunc de *pulſuum uſu* (cum aliis *de pulſibus Galeni* libris) tractatum Latine iterum luce donavit *Colinæus* anno 1532, recognitum ab *Hermanno Cruſerio Campenſi*, cum ipſius *Cruſerii* præfatione; in qua *Henricum* VIII, *Angliæ* regem ſic affatur, —— *Alumni tui inſtitutum ſequor* Thomæ Linacri, *ut quem ille vir doctiſſimus patronum elegiſſet & defenſorem exactiſſimorum ſuorum operum, eidem mea, non illa quidem elimatiſſima ſed tamen plurimi laboris & operæ certe, offerrem; quo ejus auſpiciis in vulgus fœliciter exirent.*

Conſtat [k] *Linacrum* obiiſſe anno ſalutis Chriſtianæ 1524, ætatis ſuæ 64, in D. *Pauli* Æde apud *Londinenſes* ſepultum.

Poſt ejus mortem quadriennio, *viz.* 1528. *Pariſiis* apud *Simonem Colinæum* impreſſi ſunt, Latine, illo interprete, quatuor *Galeni de Symptomatibus* libri, ſcil. unus de eorum *differentiis*, tres de *cauſis*: quibus anonymus quidam ſic præfatus eſt.

" Vix poteſt explicari, ſtudioſe lector, quam
" elegans & eruditum de *ſymptomatis* opuſcu-
" lum in manibus habes. —— Nec tacendum
" eſſet, quantis Latinæ linguæ deliciis hos
" commentarios *Linacrus* dudum donavit, vir

---

[k] *Baile* Diction.

" ut

" ut utriuſq; linguæ doctiſſimus, ita recondi-
" tarum artium cum primis eruditus: qui ſtu-
" dioſos omnes (dum vixerat) ad meliorem il-
" lam mentem non modo adhortabatur, verum
" etiam maximis muneribus & fovere & alere
" ſolebat, ut non immerito tanquam alter
" Mecænas doctis hominibus haberetur. Ille
" ſuis lucubrationibus & vigiliis fortaſſis in
" non parvum ſuæ valetudinis diſpendium
" noſtræ conditionis miſeratus, tantum de re
" medica meritus eſt, quantum noſtri ſæculi
" nemo alius, quippe qui meliorem partem
" medicinæ e Græco in Latinum rara fœlici-
" tate verterit. *Quatuordecim enim libros de me-*
" *thodo medendi, de ſanitate tuenda ſex, de na-*
" *turali facultate tres, de temperamentis tres, de*
" *inæquali intemperie unum, de uſu pulſuum*
" *unum, cum his de ſymptomatibus,* ſumma ſui
" ingenii fœtura, tam Latine vertit, ut non
" melius aut elegantius Græce eos olim *Ga-*
" *lenus* ſcripſerit. Multa item alia a ſe verſa
" reliquit, quæ, quod ante obitum non erant
" edita, verendum eſt, ne in manus ſtudio-
" ſorum nunquam exeant.

Sine hic interjiciam luculenta quædam de interpretandi, qua *Linacrus* valuit, facultate teſtimonia. En [1] *Eraſmi* inter veteres de noſtrate judicium. *Tandem apud nos proſtare cœpit* Galenus *a* Linacro *verſus, qui mihi ſupra modum placet. Poſthac & medicum fieri juvat. Et, mitto dono libros* Galeni, *opera* Linacri *melius Latine loquentes, quam antea Græce loquebantur.* Et, *Eſt apud* Britannos *vir undequaq; doctiſſimus* Tho. Linacrus — *multis annis elimatas lucubrationes ſuas viciſſim edit in lucem. Prodiit* Gale-

1 Lege paſſim *Eraſmi* Epiſtolas.

nus

nus περὶ τῆς ὑγιεινῆς *tanta fide, tanta luce, tanto* Romani *ſermonis nitore redditus, ut nihil uſquam deſideret lector Latinus : imo nihil non melius reperiat, quam apud Græcos habeatur. Succeſſerunt libri Therapeutices, quos ſcis, quales antehac habuerimus.* Et, *Apud* Britannos *ſtudio* Thomæ Linacri *ſic nuper diſertus cœpit eſſe* Galenus, *ut in ſua lingua parum diſertus videri poſſit. Ejuſdem opera ſic Latine legitur* [m] Ariſtoteles, *ut, licet* Atticus, *vix in ſuo ſermone parem habeat gratiam.* Et in *Ciceroniano*, Linacrum *novi virum undiquaq; doctiſſimum.* —— *Urbanitatem nuſquam affectat, ab affectibus abſtinet religioſius quam ullus* Atticus, *breviloquentiam & elegantiam amat, ad docendum intentus.* Ariſtotelem & Quintilianum *ſtuduit exprimere.* Et in aliqua ſuarum ad *Linacrum* epiſtolarum ; —— *At tu ſi mihi permittis, ut libere tecum agam, ſine fine premis tuas omnium eruditiſſimas lucubrationes, ut periculum ſit, ne pro cauto modeſtoq; crudelis habearis, qui ſtudia hujus ſæculi tam lentæ torqueas expectatione tuorum laborum, ac tam diu frandes deſideratiſſimo fructu tuorum voluminum.* Ecce *Petri Danielis* [n] *Huetii* inter recentiores de *Linacro* teſtimonium & cenſuram. *Sed ad* Anglos *pergamus. Et primum omnium, cum propter hominis ætatem, tum propter inſignia in rem literariam beneficia, adeamus* Thomam Linacrum, *quo nemo majorem orationis nitorem, caſtitatem & condecentiam ad interpretationem contulit : quarum virtutum integritatem dum diligentius tueri ſtudet, fidelem verborum affectationem, raro quidem, at aliquando tamen, omiſit.*

---

m. Nihil adhuc *Ariſtotelis* a *Linacro* verſum legi. Vide prius not. (*e*).

n Lib. de Clar. Interpret.

Nunc

Nunc ad illam Anonymi Præfationem, quam hæc digreſſio, haud quaquam intempeſtiva, abruperat, redeo.

" *Linacrus* Grammaticam abſolutiſſimam " paulo ante mortem chalcographis excuden- " dam commiſerat. In quibus *(ſcil. lucubra-* " *tionibus)* ut cæteris omnibus ſatisfaciebat, ita " ſibi fere nuſquam ; utpote qui per valetudi- " nem, quæ multis annis parum erat proſpera, " otium illud literis dicatum vel minutatim " concidere cogebatur. Ex hujus hominis in- " teritu res medica tantam jacturam paſſa eſt, " ut ſuo jam patrono vidua prope elangueſcat " & periclitetur. Bene precemini, ſtudioſi " lectores, animæ hujus de re literaria tam " bene meriti ; qui ad hæc tum *Oxonii* cum " *Cantabrigia* ſuis impenſis publicas lectiones " medicinæ ſtudioſis perpetuo futuras eaſq; " honorificis ſalariis ſuſtinendas curavit ; quo " ars una generi humano maxime neceſſaria, " jamdiu prope extincta, veterem illum ſuum " nitorem reſumat & aſſequatur. *Vale.*

De illa Grammatica paululum aliquid dicendum eſt: quam *Linacrus* in *Mariæ Cornubiæ & Walliæ* Principis *Henrici* VIII filiæ gratiam conſcripſit. Ille (ut ejus præfatio declarat) cum Mariæ *a rege patre, pro ſanitate tuenda, comes datus fuiſſet, nec id miniſterium obire per valetudinem liceret ; ſecum cogitavit, quanam alia ratione ei eſſe uſui potiſſimum poſſet. Itaq; cernens in ea generoſum fœliciſſimi ingenii ad ſtudia literarum impetum, hunc juvandum fovendumq; cenſuit, & Latinæ linguæ rudimenta, quæ* Anglis *antea ediderat, nunc in ſummam quam potuit, redegit claritatem.* Eadem poſtea *Buchananus cum* Gilberto Kennedo *Comiti* Caſſiliſſæ *ſummæ ſpei adoleſcenti prælegeret, placuit illi ſupra modum in eo viro etiam in rebus minimis citra curioſitatem*

rioſtatem exacta diligentia, & ordinis lux, quanta in tam confuſa rerum congerie eſſe poteſt, & quadam ſani judicii lectoribus in argumento vulgato non ingrata futura novitas. Quare viſus eſt ſibi operæ pretium facturus, ſi eum libellum e vernaculo Anglorum *ſermone, quo primum ab authore eſt editus, in Latinum verteret.* Hanc *Buchanani* verſionem nitidiſſime excudit *Robertus Stephanus* 1536.

Aliud autem Grammaticale opus compoſuit, nempe *ſex de emendata Latini ſermonis ſtructura libros*, ex *Richardi Pynſoni* officina *Londini* primum menſe *Decembri* 1524. & poſtea *Pariſiis* ex *Roberti Stephani* prælo 1527 & 1532, & ab aliis typographis ſæpius deinceps editos: in quibus conſummatam artis illius peritiam & multifariam optimorum quorumq; authorum lectionem eruditus harum rerum judex non poterit non admirari.

Habes jam noſtri *Linacri* imaginem; ex elaboratis & elegantiſſimis illius operibus, unitiſq; complurium doctorum per uniuerſam *Europam* virorum ipſi plaudentium ſuffragiis delineatam. Obganniat nunc Batavus iſte *Buchanani* prætumidus editor: clamitetq; peculiari petulantia fretus, nullum ex *Anglis* ſcriptorem *cum eruditis aliarum gentium viris* (aut, juxta *Burmannianam* Latinitatis elegantiam, *cum aliis gentium eruditis*) *poſſe comparari.*

Quod ad Caium attinet, de ejus ſcriptis copioſiſſime egi in tertio meorum Annalium Typographicorum tomo, paucos intra dies prodituro; ad quem, ſi hiſce tui amici nugis delectari poſſis, te remitto.

Vale. Ex *Muſeolo.* M.DCC.XXV. xiv. Cal. *Novemb.*

N° 9.

THomas *Lynacrus*, Regis *Henrici* VIII, medicus; vir & Græce & Latine, atque in re medica longe eruditiſſimus: Multos ætate ſua languentes, & qui jam animam deſponderant, vitæ reſtituit. Multa *Galeni* opera in Latinam linguam, mira & ſingulari facundia vertit. Egregium opus de emendata ſtructura Latini ſermonis, amicorum rogatu, paulo ante mortem edidit. Medicinæ ſtudioſis *Oxoniæ* Publicas lectiones duas, *Cantabrigiæ* unam, in perpetuum ſtabilivit. In hac urbe Collegium Medicorum fieri ſua induſtria curavit, cujus & Præſidens proximus electus eſt. Fraudes doloſque mire peroſus; fidus amicis; omnibus juxta charus: aliquot annos antequam obierat, Presbyter factus, plenus annis ex hac vita migravit, multum deſideratus, Anno Domini 1524, die 21 *Octobris*.

Vivit poſt Funera virtus.

Thomæ Lynacro clariſſimo Medico
Johannes Caius poſuit, anno 1557.

Proper NAMES.

VOL. I.

ABI Osbeia 251.
Abulpharagius 6, 7.
Actuarius 20, 115, 176, 260, 265, 267, 271, 273, 275, 276, 277, 285, 286, 288, 292, 293.
Achilles Gasserus 184, 192.
Acquapendente 167, 234, 235.
Adolphus Occo 184.
Ætius 3, 4, 5, 8, 11, 12, 14, 15, 18, 19, 20, 30, 32, 33, 34, 36, 39, 40, 49, 51, 53, 59, 60, 62, 65, 68, 69, 71, 73, 76, 78, 79, 83, 84, 88, 99, 105, 117, 123, 127, 158, 161, 182, 218, 245, 246, 247, 249, 254, 255, 261, 263, 276, 298, 299, 300, 301.
Ægyptian *Physicians* 17.
Æsculapius 127.
Agathias 5, 128, 136, 152, 154, 243.
Alexander 3, 4, 5, 6, 8, 9, 62, 81, 82, 83, 87, 88, 89, 91, 95, 102, 108, 111, 114, 115, 121, 123, 124, 125, 128, 158, 165, 245, 246, 247, 252, 254, 256, 260, 300.
Albucasis 38, 43, 44, 47, 50, 51, 207, 219.
Alpinus Prosper 17, 114, 123.
Allatius Leo 258.
Alexius 281, 282, 284.
Amrou 6, 7.
Angelus Michael 293.
Angelus Alex. 293.
Antyllus 14, 15, 179, 203, 205.
Antigonus 8, 9, 159.
Andromachus 68.
Andronicus 288, 291.
Antipater 265.
Apochauchus 288, 289, 290,

290, 291, 292, 294.
Apollonius 16.
Aretæus 6, 83, 92, 101, 104, 163, 173, 206, 220.
Ariſtotle 9, 108, 129, 249, 285.
Archigenes 14, 34, 36, 39, 91.
Arabian *Phyſicians* 17.
Arſes 141, 142.
Archiater 4, 5.
Arebindus P. 131.
Artabazes P. 140.
Arculanus J. 46.
Aſclepiades 33, 206.
Aſclepiodotus 102, 127.
Athenæus 294.
Avicenna 35, 50, 51, 118, 278, 279, 281, 287.
Aurelianus 6, 39, 63, 92, 105, 208.

VOL. II.

Abi Osbaia 7, 18, 37, 38, 40, 46, 58, 217.
Abbas 7, 8, 9, 15.
Acoſta 205.
Albucaſis 174, 176.
Abulpharagius 4, 7, 14, 40.
Abdalrhaman 112, 113.
Abdil-Aziz 7.
Abenguefit 123.
Actuarius 104, 210.
Acquapendente 136.
Adam de Mariſco 242.
Adad'aula 36.
Ægidius 225, 226.
Ætius 31, 37, 48, 49, 80, 130, 148, 266, 340, 347, 393.
Agathias 18.
Albucaſis 126, 127, 128, 129, 135, 139, 140, 141, 142, 147, 148, 152, 166, 178, 181, 182, 183, 205, 207, 300, 301, 304, 306, 319, 324, 329.
Almanon 13, 14, 16, 17, 18, 123.
Almanzor 9, 10, 11, 15, 16, 46, 113.
Almenar J. 363.
Alexander 6.
Alexander *the Third* 258, 269.
Alſaharavius 124, 126, 127, 128, 130, 362.
Alfanus 220.
Albertus Magnus 233.
Alfraganius 17.
Alkindus 122, 209.
Algazel 121.
Alwalid 7.
Almodhi 11.
Alpinus Proſper 132, 252.
Ammianus Marcellinus 3.
Antiochus 70.
Anſelmus de Januis 318.

Andaluzia 113.
Andromachus 210.
Apothecaries 292.
Appian 70.
Aquilinus 261, 357.
Acquapendente 139, 142, 169, 170, 329.
Ariſtotle 18, 19, 27, 116, 117, 121, 236.
Archigenes 52, 214.
Ardern John *of* 325, 326, 330, 355.
Aretæus 104, 214, 341.
Archytas 238.
Argillata P. de 58.
Archiater 225.
Arnold 297.
Arnoldus de Villa Nova 224, 251, 252, 256.
Aſclepiades 186.
Avicenna 10, 26, 35, 50, 58, 59, 69, 70, 71, 72, 74, 92, 102, 105, 118, 119, 129, 183, 188, 221, 230, 237, 242, 252, 324 347, 349, 359, 362.
Avenzoar 74, 82, 83, 86, 87, 90, 93, 94, 99, 101, 108, 112, 113, 115, 119, 242.
Averrhoes 27, 72, 74, 113, 114, 115, 118, 119, 120, 121, 122, 123, 237, 242, 267.
Aurelianus 6, 156, 164, 177.
Aurelian 10.
Auguſt Philip 178, 225.

VOL. I.

Barbette 165, 168, 171, 183, 187.
Barchuyſen 32, 256, 286.
Bartolin 193, 194.
Barbaroſſa Frederick 280.
Bernard 42, 168.
Blondus 136.
Boethius 138.
Bucas 142.

VOL. II.

Bayle 118, 119, 120, 121, 267, 293.
Bacon 233, 237, 238, 239, 242, 243, 244, 247, 248, 249, 250, 267, 297, 336.
Bachtiſhua 9, 11, 12, 13, 38, 40, 216.
Barbette 85, 155.
Bauhin 105.
Bagdad 11.
Barchuyſen 28.
Bernard 184.
Bertrutius N. 319.
Bellonius 133.
Benjamin *of* Tudela 227.
Blockius 155.
Boccace 356.

Bokhari 93.
Boniface 255.
Borgarutius 361.
Borgia Cæſar 358, 361.
Botaniſts 104.
Bradwardine *Archbiſhop* 276.
Brandon Charles 334.
Braſavolus 375.
Brunus 180, 301, 302, 303, 320.
Bulcaſem 123, 205.
Busbequius 6.
Buhahyliha Bengeſla 228.

VOL. I.

Cantacuzenus 288, 289, 291.
Caryſtius Diocles 8.
Callicles 282.
Camanuſali 43.
Cavades 138.
Cæſalpinus 233, 235.
Cæcilianus 25, 121.
Celſus 14, 33, 40, 65, 67, 72, 103, 117, 161, 162, 163, 164, 165, 168, 170, 211, 218, 225, 298, 299.
Choſroes 132, 134, 135, 136, 138, 139, 140, 259.
Chartier 246.
Clerc, *Vide* Le Clerc
Claudius 45, 225.
Comnena Anna 254, 257, 280.
Comnenus Iſaac 243.
Columella 45, 46.
Columbus 230, 235.
Cornarius 173, 296.
Coſmas 89.
Conſtantin 257.
Cutilas 142.

VOL. II.

Caius 333, 334.
Cæſar Julius 238.
Carpenſis Berengarius 364.
Caſino M. 219.
Caraffa Vinc. 390.
Carpus Jacobus 364, 365, 394.
Camanuſali 123.
Cataneus Jac. 343, 367.
Capitolinus Julius 177.
Cabous 70.
Celſus 141, 145, 150, 153, 155, 163, 176, 178, 180, 183, 211, 319, 330, 392.
Cervia *Biſhop of* 302.
Champerius 118, 253, 257, 260, 304.
Chaucer 292.
Charles 215, 227, 228.
Conſtantine 177, 218, 219, 223, 226.
Clouis 275.
Collet *Dr.* 345.
Columbus 85, 88, 337, 395.
Cophon 269.

Conringius 279.
Curtius 215.
Cyprianus 182.

VOL. I.

Damaſcius 133.
Danaus 77.
Demetrius 260.
Demoſthenes 300.
Diocles 7, 9, 159.
Diogenes 133.
Diemerbroek 188.
Dioſcorides 114, 117.
Domitian 39.
Donatus 21, 22.
Douglas 172.
Dolæus 264.
Ducas 254, 257, 259.

VOL. II.

Damaſcenus J. 220.
Daniel P. 246.
Dante 356.
Derby, Henry *E. of* 325
Deſiderius 219.
Demoſthenes 266.
De Pena J. 23.
Diodorus 177.
Dioſcorides 25, 132, 299.
Douglas 394.

VOL. I.

Elpidius Archiater 138
Eraſiſtratus 255.
Eſdras 255.
Eunapius 4, 11, 28, 29, 30.
Evagrius 151, 152, 153, 154, 157.
Euſtachius 30.
Evergetes Potolomy 31

VOL. II.

Edward *the Firſt* 268.
Edward *the Confeſſor* 275.
Edward *the Third* 292.
Elizabeth *Queen* 276.
Elkenani 7.
Ellechuſem Elemithar 128.
Eraſiſtratus 70.
Euclid 19, 23, 243.
Euſtachius 395.

VOL. I.

Fabricius 6, 8, 12, 79, 123, 209. 210, 260, 261. 289, 294.
Fallopius 66, 70, 169, 185.
Fernelius 184, 185, 192.
Foreſtus 22, 187.

VOL. II.

Fabricius 19, 387.
Falcand J. de Luca 292.
Fallopius 144, 319, 360, 373, 374, 376, 381, 395.

Fallopius's *Father* 342.
Farraguthus 228.
Ferdinand *King of* Caſtile 344.
Ferrand Gonſalvo 365.
Ferrara Gabriel 137.
Ferrara *Duke of* 363.
Ferrara *Marquiſſes of* 298.
Ferri Alphonſo 389.
Fernelius 297, 367, 374 381.
Fienus 156.
Flamſtead 22.
Forteſcue *Sir* John 275.
Fracaſtorius 323, 369, 370, 371, 379, 381, 388.
Franco P. 182.
Francis *of* Piedmont 264.
Fracantianus Antonius 382.
Frederick 241, 255.
Frere Jaques 181, 394.

VOL. I.

Galen 1, 4, 10, 11, 12, 13, 15, 17, 25, 26, 29, 30, 32, 33, 34, 49, 53, 62, 63, 68, 70, 72, 82, 84, 85, 86, 87, 91, 93, 106 111, 121, 124, 125, 155, 160, 162, 163, 173, 174, 179, 181, 183, 218, 220, 221, 230, 238, 241, 244, 245, 246, 249, 251, 252, 258, 260, 261, 263, 265, 266, 268, 285, 294, 295, 296, 297, 298, 299, 300, 301, 306.
Gaſſendus 236.
Garcia 115.
Geſner 177, 273, 275, 279.
Glandorp 42.
Gonatas 8, 9.
Gorrhæus 20, 21.
Gorgias 122.
Grammaticus Johannes 7.
Guinther 31.
Guicciardin 198.

VOL. II.

Galen 19, 24, 28, 30, 31, 37, 41, 45, 48, 49, 73, 74, 78, 79, 90, 91, 95, 100, 117, 118, 124, 130, 165, 176, 207, 221, 222, 226, 228, 230, 237, 247, 252, 266, 320, 321, 340, 390.
Gaddeſden J. de 292.
Garbo Thomas 269.
Garcia 205.
Gagnier 5, 127.
Gabriel 38, 42.
Garengeot 167, 172.
Gariopontus 223, 265.
Gerardus 127, 128.

Gerard *of* Carmona 293
Geſner 124, 262, 356.
Gentilis 226.
Girardus 293.
Gilbert 250, 267, 270, 273, 279, 281, 283, 294.
Glandorp 137.
Glanvill Bartholomey 293, 294.
Goris 909.
Gordonius 262, 278, 292, 346.
Gregory *Pope* 238.
Gregory *of* Tours 340.
Groteſt Robert *Biſhop of* Lincoln 242.
Grammaticus Joh. 5.
Guiſcard Robert 219.
Gui Patin 33.
Gulielmus de Saliceto 182, 208, 250, 317, 320, 329, 346, 351, 353, 355.
Guido de Cauliaco 174, 279, 305, 319.
Guido 262, 301, 319, 322, 324, 325, 360, 361.
Guidot 272.

VOL. I.

Harvey 233.
Heraclius 6, 211, 244, 248, 250, 252.
Heracles 13.
Heſychius 126.
Herodotus 14, 74.
Herodicus 63.
Heliodorus 14.
Helmont 264.
Hippocrates 4, 8, 9, 31, 35, 40, 63, 64, 67, 69, 83, 84, 93, 94, 104, 109, 110, 117, 123, 155, 161, 170, 173, 220, 230, 233, 244, 245, 249, 298, 299, 306, 308.
Hildanus 47, 60, 66, 165, 186, 239.
Howel 144, 151, 152.
Homer 85, 130, 150.
Horace 218.
Hollerius 47, 72, 267.

VOL. II.

Haly Abbas 10, 24, 26, 36, 37, 38, 39, 40, 41, 43, 44, 46, 49, 69, 73, 74, 123, 222.
Hermannus Alemannus 242.
Herbelot 120.
Heraclides 210.
Herophilus 210.
Hippocrates 11, 19, 28, 37, 43, 48, 49, 154, 161, 166, 176, 185, 186, 188, 210, 211, 214, 222, 224, 228, 319, 340.
Hildanus 86, 99, 144, 314.

Hipparchus 21.
Honain 17, 18, 19, 42, 130.
Honorius *the Third* 259.
Horatio a Nurſia 169.
Hobſon 184.
Hobaiſh 19.
Huntington *Dr.* 127.
Huet 340.
Hugo de Luca 302, 322.

VOL. I.

Ionicus 28.
Iſiodorus 126, 133.
Juſtinian 5, 126, 136, 138, 152, 284.
Julian 4, 28, 29, 30, 76.
Juſtin 5.

VOL. II.

Iſaac 19, 36, 43, 220, 222.
Jamerius 301.
Jerom *Fryer* 298.
John *Son of* Serapion 39.
Joh. de Dondis 298.
Joh. de Romanis 390.
John *of* Milan 224.
John *of* Gaddeſden 274, 277, 341.
John 284, 287.
John *of* Gaunt 355.
Joh. de Vigo 363, 365, 390.
Jones 272.
Joubert 322.
Juſtinian 18.

VOL. I.

Kempfer 52.
Kuſter 127.

VOL. II.

Kempfer 26.
King John 267.

VOL. I.

Lambecius 19, 20, 247, 248, 253, 287, 293, 294.
Lanfranc 42, 43.
Laurentius 198.
Lanciſi 197.
Langius 275.
Le Clerc 10, 11, 14, 51, 82, 113, 158, 219, 227, 252, 275, 277, 279, 294, 298.
Leonides 16, 34, 38, 49, 51, 68, 161.
Leo 5, 126, 153.
Littre 190, 199, 202.
Linden Vander 23.
Lionardo di Capoa 226.
Lucretius 156.

VOL. II.

Lambecius 6.
Lanfranc 317, 320, 346, 352, 393.

Leland 226. 235 249, 267, 268, 279, 293.
Leonicenus 357, 358, 363, 380.
Leo Iſaurus 25, 42, 343.
Le Clerc 34, 58, 189, 211, 218, 251, 259, 336, 338, 356, 365, 376.
Littre 165.
Linacre 400.
Lobera Aloyſius 369. 375.
Lully 234, 254.
Luther 334.

VOL. I.

Maſſarias 108.
Marcellus 123, 295.
Marchetti 202.
Mauritius 244.
Martius 253.
Malelas 127.
Magnus 28.
Meſue 271, 273, 280.
Mercurialis 15.
Meckeren 178.
Moreau 255.
Monardes 118.
Muſurus 260.
Myrepſus 115, 273, 276, 292, 293.

VOL. II.

Mahomet 5, 8, 188.
Maggius Barth. 389.
Marchetti 56, 57, 137, 184.
Margrave 388.
Machelli 192.
Marianus 390, 391, 392, 393, 394.
Marcellus 218, 222.
Maſſa Nicholaus 372, 374, 376, 395.
Mantias 210.
Maynardus 338, 368,
Mariſſi 92.
Matthiolus 102, 314
Marſh *Archbiſhop.* 127.
Matthæus de Gradibus 124.
Mahomed Alamin 12.
Magus 36.
Maſerjawaihs 9.
Martin de Athera 254.
Merklin 54.
Mezeray 185.
Meſue 12, 17, 35, 37, 38, 40, 41, 42, 205 220, 221, 262, 264,
Miſnia 338.
Monteſaurus Natalis 357.
Moavie 112.
Monardes 388.
Monſtrelet 186.
Montezuma 338.
Mundinus 263, 395.
Myrepſus 211.

VOL. I.

Nazianzen St. Gregory 6.

Nemeſius 227, 228, 229, 230.
Nechepſo 69.
Nicoſtratus 77.
Nicephorus Botoniates 258.
Nonus 253, 254, 255, 256, 257.
Nuck 170, 183, 239.

VOL. II.

Naſireddin 24.
Naude 260. 261.
Neander 72, 218.
Nic. de Regio 320.
Nuck 396.

VOL I.

Oribaſius 3, 4, 8, 11, 12, 13, 14, 15, 16, 17, 20, 21, 22, 23, 26, 28. 29, 30, 31, 32, 83, 84, 88, 91, 99, 117, 158, 179, 256, 263.
Oſtanes 85.
Othman 6.
Ovid 31.

VOL. II.

Omniades 15.
Oribaſius 31, 37, 48. 97.

VOL. I.

Paulus 3, 6, 8, 12, 19, 20, 30, 33, 38, 39, 49, 50, 99, 114, 115, 158, 159, 162, 163, 166, 171, 173, 182, 183, 202, 203, 205, 206, 207, 210, 211, 254, 256, 261, 263, 275, 276, 296, 301.
Parey 165, 176, 198, 238, 239.
Paracelſus 2, 66, 264.
Palladius 244, 245, 247.
Palæologus Michael 259.
Pedemontanus Fr. 44, 292.
Perzoes 136, 259.
Pecquet 236.
Pepagomenus Demetrius 259.
Petrus de Abano S. de Apono. 292.
Photius 29, 30, 79, 128, 221, 294.
Philotheus 250.
Philoſtratus 152
Philaretus 250.
Philalethes 300.
Piſo 268.
Plato 108.
Pliny 8, 9, 117, 225.
Pope Nicholas 293.
Poſidonius 14, 15, 24.

Pogonatus Conſtantin 6.
Porphyrogenitus Conſtantin 253.
Procopius 136, 140, 143, 144, 145, 150, 151, 152, 153, 155, 157, 284.
Protoſpatharius 248
Proſper Alpinus 178.
Pſychreſtus 5, 125, 127.
Pſellus 254, 257, 259, 293.
Purman 206.
Pyrrho 131.

VOL. II.

Pandectarius 264.
Parey 86.
Paracelſus 336.
Paravicius 242.
Paſquier 119.
Patin Guy 207, 208.
Paulus 18, 31, 37, 48, 49, 130, 134, 141, 143, 144, 150, 153, 178, 183, 218, 219, 319, 330, 391.
P. de Apono 254, 259, 264.
Petronius 378.
Petit 120.
Petrus de Bonanto 322.
Peter of Montpelier 392.
Petrus de Argileta 352.
Petrarch 356.
Peter de Maharn Court 233.
Philip Auguſt 178.
Philip *the Firſt* 275.
Philaretus 226.
Pitts 293.
Piſo 91, 159.
Plato 240.
Pliny 299.
Plempius 102.
Pope Alexander 358.
Pope Clement 238 241, 253, 254, 256.
Pope Clement *the Fifth* 319.
Pope Innocent 252, 258.
Pope Sixtus 23.
Pope Nicholas 244, 263.
Pope John 261.
Pope Leo 369.
Priſcianus Th. 177.
Ptolemy 17, 19, 21, 23.

VOL. I.

Rachendytes 288, 289.
Raſarius 30.
Regi 188.
Rhazes 41, 44, 47, 48, 50, 51, 59, 98, 114, 278, 290.
Riverius 92.

Riolan 94.
Rouſet 165, 166.
Roland 43.
Robert *King of* Sicily 292.
Ruiſch 183, 196, 201.

VOL. II.

Rapin 121.
Raſhid 8, 13, 39.
Rabbi Moſes 123.
Rau 181, 394.
Reyner 292.
Read 328, 330.
Renaudaut 7, 19.
Reineſius 265, 266.
Rhazes 10, 26, 35, 36, 38, 41, 42, 43, 44, 46, 48, 49, 50, 52, 54, 56, 58, 69, 72, 73, 92, 102, 124, 125, 130, 176, 189, 190, 196, 200, 205, 216, 268, 350, 362.
Raſhid 11.
Richardus Phyſicus 291.
Riverius 208.
Ricius 124.
Robert *King of* Sicily 264, 320.
Rondeletius 86, 87.
Roland 297, 301, 302, 320.
Rouſet 184, 185, 186, 393.
Robert *Duke of* Normandy 224.
Rogerina 303.
Roger *of* Parma 249, 297, 300, 301, 320.
Rufus 221.

VOL. I.

Salius 94, 269.
Salmaſius 115, 211.
Sabellicus 136.
Saporta 192.
Scribonius Largus, 218, 225, 295.
Severinus 47, 48, 104, 179, 189, 190, 191, 202.
Serapion 271, 273.
Servetus 231, 233.
Severus 126, 300.
Sennertus 92, 185, 192, 268, 270.
Sextus Empiricus 131.
Simeon 259, 293.
Simplicius 133.
Sidetes Marcellus 19.
Soranus 15, 50.
Socrates 132.
St. Albinus 244.
St. Baſil 221.
St. Blaſius 79.
St. Cyril 4.
St. Luke 221, 222, 223, 224, 225.
St. Mark 222, 223, 224.
St. Paul 222.
Stephen 88, 138, 247, 248,

248, 250, 251, 252, 253.
Strabo 6.
Suidas 19, 20, 29, 30, 127, 128.
Sylvius de le Boe 35, 228, 264.
Symmachus 138.
Sylvaticus 292.

VOL. II.

Salius 82, 87.
Salernum-School 223, 224.
Sapores 10.
Savonarola Michael 298.
Scanarolus Antonius 358.
Scotus Michael 241.
Scacchus 314.
Scardeonius Bern. 260.
Scribonius 223.
Schmai Leon. 363.
Scultetus 314.
Serapion 37, 39, 40, 41, 42, 47, 49, 102, 107, 183.
Severinus 56, 138, 301, 314.
Sennertus 317.
Sergius 18.
Seleucus 70.
Sloan *Sir* Hans 389.
Sorſanus 69.
Spigelius 85.
Sarisburienſis 226.
St Matthew 223, 224, 230.
Stephen of Antioch 36.
Surianus 26.
Sydenham 202, 203, 338.
Sylvaticus 264, 265, 278.
Sylvius J. 395.

VOL. I.

Terence 31.
Theophilus 128, 247, 248, 249, 250, 286,
Theodoric 4, 138.
Theodorus 121, 125, 150.
Thucydides 151, 154, 155, 156.
Theoctiſtus 142.
Theophanes 256.
Therſites 130.
Themiſon 40.
Tiraquellus 136.
Trajan 140, 141.
Tribunus 139, 140.

VOL. II.

Tacitus 342.
Tagaultius 262, 322.
Thabe Ben Corah 24.
Thaddæus 250, 304.
Theodorick *a Fryer* 302, 304.
Theodoſius 23.
Theodorick 260, 267, 273, 279, 317, 320, 321. Theod-

Theodunus 7.
Theodocus 7.
Theophilus of Edeſſa 11.
Tomitanus 378.
Tolet 392.
Torella G. 341, 343, 358.
Trallian Alexander 42. 100.
Tulpius 185.

VOL. I.

Vanderlinden 5, 253.
Valeſius 104.
Valentinian 125.
Van Horne 194.
Vacca Antonius 194.
Veſalius 184, 185, 192,
Velſchius 51.
Virgil 31.
Vindicianus 124.
Vigierius 239.
Vieuſſens Raymond 236.
Vidus Vidius 185.
Uranius 128, 131, 132, 134, 135, 136.

VOL. II.

Valeſius 342.
Valens Vectius 3, 340.
Valeſcus 296.
Vanderlinden 255, 304.
Vertunianus 137.
Veſalius 395.
Vitalis Ordericus 216.
Ulugh Begh 22.
Ugolinus de Monte Catino 298.

VOL. I.

Willis 187 268.
Wiſeman 202.

VOL. II.

William of Bretagne 177.
Willis 315.
Wood 277.

VOL. I.

Zonaras 257.
Zwelfer 69.
Zeno 28.
Zachary 260.

VOL. II.

Zedekiah 228.
Zuinglius 334.

THE

THE CONTENTS.

VOL. I.

ABdomen 162, 165.
Abſceſſes 51, 190, 194.
Acopa 211
Acupuncture 35
Affectio Bovina 51
Agues 85
Alum 103
Alteratives 267
Amputations 237
Aneuryſm 160, 175, 179, 181, 182, 183, 184, 185, 186, 187, 188, 190, 192, 194, 196, 198, 200, 201, 202, 240
Anatomy 12, 13, 58, 64, 87, 118, 119, 157, 187
Anaſtomoſis 181, 233
Anaſarca 33, 35
Animal Oeconomy 27
Aorta 184, 197, 198, 231, 232, 234, 266
Apoplexy 93, 154
Aphthæ 262
Aphoriſms 249
Apothecaries 305
Arteries 140, 163, 173, 175, 179
Arteria Aſpera 204
Artery Axillary 193
Artery Crural 196
Arteriotomy 173
Armenian Stone 101
Aromatick Bag 270
Ariſtolochia 38
Arthritick 124
Aſthma 36, 38, 47, 282
Aſcites 35, 170
Aſcarides 122
Attenuants 111

VOL. II.

Abdomen 152, 154, 157, 159, 164, 168
Abſceſſes 40, 81, 82, 86, 89, 303
Acus Roſtrata 330
Acopa 211
Acid 398

Ætiology

Ætiology 49
Affections *of the Joints* 51
Al-Taſrif 124
Almonds 102
Almaleci 36
Alchymiſts 262
Alfonſin 389
Alchymy 58
Alkali 398
Alquiſcemi 101
Anatomy 49, 84, 109, 117, 129, 131, 138, 148, 180, 205, 209, 217, 230, 232, 263, 264, 395, 397, 399
Antidotes 41, 211, 220
Aneuryſm 39, 145, 149, 307
Antimony 249
Anus 67, 152
Anaſarca 168
Apoplexy 315, 316
Aphoriſms 5, 50, 230
Apparatus Minor 178
Aperture 154
Aq. Euphragiæ 252
Aq. Mirabilis 252
Aq. Vitæ 252, 287
Armenian Stone 43
Ardor 355
Aromatick 205
Arabiſtæ 301
Arſura 355
Arſenick 262, 332
Arthritick 125
Arthritick Caſes 269
Artery 149, 182
Artery Pulmonary 90
Aſcites 153, 157, 158, 159, 160, 161, 166.
Aſthma 371
Aſſes 91, 92
Aſtrology 20, 78.
Aſtronomy 21
Atrabilious Humours 103
Atrophy 247

VOL. I.

Bathing 148, 156
Bark 78
Barbaricum 115
Belliricæ 272
Bile 137, 228, 272
Bleeding 12, 24, 75, 91, 116, 120, 126, 174, 267, 269, 270
Bronchotomy 203
Bubo 146, 148, 155, 167, 168
Bubonocele 166, 168

VOL. II.

Balſam diſtilled 262
Bandage 164, 170
Barber Surgeons 286
Bark 209
Barly Water 81
Baſilica 51, 82
Baths Sulphureous 271
Bezoar 106, 107, 108
Bleeding 51, 80, 82, 119, 162, 163, 164, 165, 213 Bo-

Botany 25, 205, 265, 299
Boars Bladder 280
Bronchocele 145, 147, 148
Brandy 285
Brenning 355
Bronchotomy 94
Bubo 352, 353, 354, 369, 370
Burning 52
Byzantine *Hiſtory* 229

VOL. I.

Cauteries 35, 41, 47, 48, 238
Cava 198, 231, 234
Cardimeleck 265
Carotids 37
Calomel 101
Carbuncle 156
Caſtration 33
Cauſus, *or burning Feaver* 90
Cauſticks 38, 39, 238
Caſſia 271
Caſtor 24
Camphir 62
Cataplaſm 64
Catholicon 96
Cataract 43
Cantharides 99
Carus 254
Cerotes 67, 68
Chirurgery 300
Chymical Medicines 117, 277, 279
Cholera 113
Chyle 236
Chalybeates 120
Cheſt 267
Circulation 229, 236
Cinnabar 61.
Clyſters 126
Clavicles 199
Colick 84, 85, 101, 263
Cough 99
Contra Fiſſure 212
Coolers 111
Conſumptive 138
Corroborants 26
Cornea 43
Coagulum 191
Collyrium 255
Corroſion 200
Cricoelaſia 15
Cupping 17, 24, 101, 163
Cyſtis 197, 201
Cypreſs Leaves 69
Cyrenaick Juice 24

VOL. II.

Callus 152
Camera Obſcura 236
Cancers 39, 53, 150, 288
Cannula 154, 171
Capillary Ducts 158
Caruncle 389
Cartilage 88, 174
Caries 55
Caries *of the Bones* 282

Caſtration 347
Catapotia 211
Catheter 391, 392
Cataracts 111
Cauteries 131, 132, 133, 137, 139, 329, 143, 144, 149, 173
Cauſtick 171, 288, 332
Cerebrum 316
Cerebellum 316, 317
Cervicapra 108
Chaude Piſſe 331
Chalazium 39
China 369
Chiragra 281, 341
Chiromancy 284
Cholerica Variola 188
Chymiſtry 58, 204, 233 234, 244, 259, 261
Circulation *of the Blood* 55, 90
Clavicles 148
Clyſters 52, 95, 96, 98, 99, 326
Colick 288, 327
Colliget 116
Colon 97
Coition 273
Coloquintida 52, 102
Commiſſura 399
Compreſſion 146
Conſumption 91, 290
Conglobate Glands 98
Conception 289
Continent 44, 46, 49
Concave *Spherical Glaſſes* 235
Corns 312
Cough 100, 371
Croiſade 214
Criſis 154
Cruſta 307
Cutting 314
Cuckoo 281
Cypreſs Nuts 95
Cyſtis 91, 140, 145

VOL. I.

Decoction 111, 280
Diaphragm 98, 174
Diaſcordium 98
Diſlocations 14
Dilution 110, 111
Diatriton 124
Diſcutients 54
Diſtention 172
Diſpenſatory 292
Diaphoreticks 60
Diſtillation 279
Diagnoſtick 83, 95
Dilatation 184, 185, 188, 192, 197, 200
Diſcuſſion 71
Diſpenſatories 305
Dolabellæ 296
Dogmatical 125
Dog Mad 256, 263
Drancunculus Perſarum 52
Dracunculi 49
Dropſy 40
Dyſentery 113, 116, 117

VOL. II.

Decoctions 38
Diaphragm 167
Diſlocations 109
Diuretick 105
Doves Dung 284
Dropſy 90, 91, 103, 105, 154, 163, 168, 371
Dyſentery 79, 197, 293

VOL. I.

Ecchymoſis 191
Elephantiaſis 255
Empyema 38, 39
Embelicæ 272
Empirical 226
Emplaſtick 72
Emplaſtra ex Succis 71
Emollient 54
Enterocele 166
Epilepſy 23, 25, 40, 99
Epiala 246
Epidemick 245. 247
Eryſipelas 75, 76
Eruptions 75
Eſcharotics 238
Euphorbium 99
Evacuations 26
Exciſion 173
Eyes 87, 299, 300

VOL. II.

Elephantiaſis 39, 247, 338, 341, 357
Elixir 262
Embryo 310
Empyema 110
Empiriciſm 279, 326
Empirical Applications 270, 290
Endemical Diſeaſe 290
Epilepſy 138, 263, 280, 287
Epididymis Tumour 313
Epiphyſes 56
Epiglottis 270
Ergaleum 270
Eruptions 340
Evacuations 103
Extraction *of the Stone* 94

VOL. I.

Feavers 26, 60, 74, 103, 110, 111, 156, 196, 246, 248
Feavers Hectical 84
Feavers Scarlet 75
Feaver Quotidian 84
Feaver Tertian 84
Fiſtula 38, 79
Fibula 196
Fomentations 67, 69
Fractures 14, 87, 244, 245
Frankincenſe 255
Fungus 64

VOL. II.
Fallopian *Tube* 152
Falling Sickneſs 65
Fœtus 151, 152
Feavers 220, 295, 298, 336
Fiſtula 225, 328
Fox Skins 281
Foſſorium 175
Formica 194
Friction 146
French Pox 345
Fumigations Mercurial 371, 375, 381, 383
Fumigations *of* Cinnabar 369
Fungus 39

VOL. I.
Gangrenes 64
Garlick 99
Gas 264
Gaſtrocnemii 196
Gemelli 194
Glaucium 255
Gout 79, 85, 87, 99, 120, 259, 282
Gums 65
Gymnaſtick Art 15, 63

VOL. II.
Gangrene 152, 388
Galea 41
Gloſſa Viatici Iſaac 293
Glands 88, 98
Glans 354
Goats Milk 92
Goats Dung 132
Gold 251
Gold Tincture 252
Gonorrhæa 40, 349, 350, 351, 370, 373
Gripe 393
Guts 98
Gutta 341
Gullet 95
Guaiacum 361, 363, 365 367, 368, 369, 374, 376, 380, 381

VOL. I.
Hæmorrhoids 94, 266, 269
Head Diſtempers *of the* 26
Head-ach 40
Hectick 106, 246
Hernia 116, 166, 170, 171, 172
Hernia Inguinal 169
Hernia Varicoſa 161
Hernia Inteſtinal 164
Hernia Carnoſa 201
Hellebore 101, 102, 127, 256
Helladicum 56
Hemicrany 176, 177
Hermodactyls 88
Hiera 99, 112
Hiccough 113
Hoſpital 305
Hypochondriacal 267
Hydrophobia 256, 263
Hyſterical 267
Hydromel 111
Hydroroſaton 276 279

Hydrocephalus 162
Hypotheſes 297

VOL. II.
Hæmorrhages 214
Hectick 92
Head-ach 138
Hellebore 43, 251
Hellebore White 103, 269
Hellebore Black 102, 103, 104
Hernia 281, 318
Hernia Carnoſa 307, 314
Hernia Inteſtinal *and* Inguinal 322
Herpes 194
Hiera Logadii vel Memphitæ 270
Honey Water 94
Hordeolum 39
Hydra 143, 159, 160, 164, 171
Hydatids 312
Hydrophobia 53
Hydrocephalus 134, 135, 306, 140
Hydrocele 313, 314
Hyſſop 296

VOL. I.
Inflammation 56
Inſpiration 238
Inciſion 142
Intyboſtagma 275
Iſſues 36, 39, 41, 42, 46
Jugular Veins 105, 163 208
Juleps 273, 276

VOL. II.
Jaundice 92, 75, 106, 160
Ignis Sacer 356
Ignis Perſicus 54
Impoſtors 65
Incendium 355
Inciſion 110, 133, 146, 171, 305, 330
Inciſion *for the Stone in Women* 178
Inflamation 86, 214, Vid. *Liver*
Infections 284
Inanition 98
Inoculator 288
Internodia 56

VOL. II.
King's Evil 274

VOL. I.
Larynæ 204
Laxative 114
Lethargy 99
Lepidium *ib.*
Leeches 101
Liver 230, 263
Liver *Inflammation of the* 84
Liniments 70
Looſeneſs 91
Lunella 43

VOL. II.
Lactumen 307

Lacteals 97, 98, 161
Lanceola 178
Leproſy 267, 273, 303, 339, 341, 347, 349, 355, 373,
Leucophlegmacy 271
Ligature 158, 330.
Lilium Medicinæ 263
Liver 157, 159
Lithothryptick 101
Lungs 85, 160
Lues Venerea 337
Lymphatick Veſſels 312

VOL. I.

Magick 85
Malagma 67
Manna 271
Maraſmus 246
Maſtich Oyl 63
Materia Medica 67, 87, 307
Meaſles 75
Mediaſtinum 200
Melancholy 101, 255
Membranes 141, 175
Menſes 16
Mercury 61, 70, 122, 278
Metaſyncritical 124
Mint 24
Mithridate 96, 108
Microcoſmetor 265
Mortification 165
Mola 184
Muſcles 143
Muſtard 99
Myrobalans 271, 272

VOL II.

Malum Mortuum 362
Mater Dura *and* Pia 135, 138
Majoran wild 296
Materia Medica 388
Maſtich 102
Meaſles 188, 193, 201
Mediaſtinum 80, 82, 84. 85, 109
Medulla Oblongata 140 316
Medici Honorati & Nobiles 111
Meliceris 147
Menſtrua 350
Menſes 105
Mercury 234, 361, 364 368, 370. 384
Mercurial Water 307
Mercurial Fumes 260
Meſentery 59
Midwifery 289
Miſleto 280
Mithridate 209
Mountebanks 65
Mortification 110, 171
Muſcles Epigaſtrick 167
Myrobalans 271

VOL. I.

Nerves 141

VOL. II.

Nenufar Flowers 101

Nephrotomy 185
Nitre 52
Node 56
Nucha 315

VOL. I.
Oedematous Swellings 71
Oleum Benedictum 278
Opiates 62, 101, 116
Opthalmy 163

VOL. II.
Ointment 287
Oleum Tartari Benedictum 303
Opiates 269
Opium 203
Orpiment 251, 332
Ovary 91, 152, 310

VOL. I.
Palsy 36, 39, 99, 222
Palpitation 263, 265, 266, 267, 268, 269, 270
Pæony 24
Pancreas 264
Parotids 102, 103, 104
Paracentesis 38, 162
Paronychia 65
Patella 162
Pathognomonicks 216
Pericardium 197, 267, 270, 271
Peritonæum 162, 164, 166, 167, 170, 171, 172
Periosteum 41, 196
Philonium 77
Phlegmons 66
Phrensy 63, 98, 99, 142
Phlegm 100, 272
Phthisis 38, 40, 47, 106
Pleurisy 38, 47, 84, 99, 109, 175, 200, 241, 242 255
Plague 16, 46, 143, 156
Polypus 202
Ptisan 111
Pus 56, 71
Pulsation 146, 156, 188, 190, 193, 250, 286
Puncture 186
Purging 24, 114, 124, 267, 270

VOL. II.
Pantechni *or* Complementum Medicinæ 36
Paracentesis 153, 162, 164, 166, 169
Palsy 262, 281
Palsy *in the Tongue* 287
Palpitation 88
Paturfa 343
Pathology 49
Pedunculus 313
Pædarthrocace 56
Penis 331, 346, 349, 350, 354, 355
Pericardium 82, 83, 86, 88, 89, 90, 109
Pestilence 125, 216
Peritonæum 159, 161, 165

165, 172, 181, 182, 281
Peripneumony 83, 86
Perfumes 280
Pellicles 88
Periosteon 55, 57
Pelvis *of the Kidney* 184
Pharmacy 76, 101, 108, 111, 206, 212
Philonium 296, 297
Phthisis 281
Physician, *what kind to make choice of* 61, 62, 63, 64
Physick 108, 111, 128, 300, 336
Phimosis 151, 354
Physiognomy 284
Phlem 175, 176
Phlebotomus 174, 175, 176, 177, 178
Placenta 310, 312
Pleurisy 81, 82, 83, 84, 296
Pledget 270
Podagra 341
Polypus 90
Pomegranate Juice 196
Poplitæa 196
Provocatives 289
Provengue 95
Ptisan 196
Puncture 174
Pultices 287, 320
Pulse 85, 91, 155, 226
Pulvis ad Guttetam 263
Purging 38, 52, 77, 103
Purges 269, 353
Pus 313
Pustules Vesicular 340

VOL. I.

Quartan 96, 252
Quinsy 104, 163, 203

VOL. II.

Quacks 69, 77
Quinsy 94

VOL. I.

Ranula 105
Relaxation 120
Resumptive 124
Revulsion 27, 179, 241 242
Rha-Ponticum 114
Rha-Barbarum 114
Rhodostacton 275, 276 279
Rhodostagma 275
Roses *Oyl of* 63
Roses *distilled* 281
Rosins 65
Rupture 181, 184, 186, 188, 192, 202
Rue wild 104

VOL. II.

Rectum 97, 305
Red Dock 288
Restharrow Powder 314
Rhubarb *toasted* 288
Rogerina 272, 297. *Vid.* Rogerina *in the Authors*
Rosa Anglica 277
Rose Water 251

VOL. I.
Salivary Glands 13
Saphæna 106
Scarification 16, 24
Scammony 99
Scirrhus 60, 84, 117, 119
Sciatica 39, 40
Scrotum 34, 164, 166, 168
Sectorium 44, 47
Sena 271, 272
Seton 42, 44, 47
Sinapiſm 24, 101
Small Pox 75, 274
Solanum 103
Spathula 207
Specificks 24, 69 78, 97
Spitting Blood 112
Spleen 44
Squills 25, 99
Steel 117, 118
Sternum 41, 196, 197, 200, 270
Stone 84, 85, 107, 120, 162, 172, 245, 255, 260
Stone Armenian 256
Surgery 12, 13, 32, 73, 126, 160, 161, 203, 213, 262, 301
Suppuration 55, 71
Sulphur *of* Veſuvius 137
Suppoſitories 126
Sugar 273
Sweating Sickneſs 154
Syncope 91, 92, 94, 95, 265
Syrups 273, 275, 280
Symptomatical Palpitations 269

VOL. II.
Salt 327
Salivation 304, 374, 377, 379, 384, 385
Saracens Studies 218
Sarcocele 313, 314
Sarſaparilla 369
Sarcoma 310, 313
Sarſa 381
Saphæna 51
Salt Ammoniac 251
Scrotum 312
Scabies 360, 362
Sciatica 52, 79, 132
Scharbock 388
Scrophulous Caſes 283
Scammony 102
Scurvy 387
Scirrhus 148, 159
Scalpellus 177
Sena 251
Serpent Water 251
Servitores & Miniſtri 111.
Shankers 370
Small Pox 40, 117, 125, 188, 193, 198, 201, 207, 282, 288, 338, 340, 366
Soda 41
Spermatick Veſſels 308 313
Spathomele 154
Spaniſh Pox 345

Spina Ventoſa 54, 55, 207
Specillum 330
Spine 140
Sphincter 392
Spirits of Wine 250
Spicnard 286
Spleen 157
Spurge 251
Stag Horns 103
Sternum 83, 84, 85
Steatoma 147
Stone 178, 287, 305, 318, 331, 390
Struma *or* Scrophula Colli 148
Strong Waters 285
Surgery 58, 76, 93, 108, 109, 111, 126, 128, 129, 143, 183, 205, 284, 300, 319, 324, 329, 389, 390
Sulphur 234, 251
Sweating Sickneſs 333
Syncope 84, 88, 155, 166, 167, 196

VOL I.

Tartar 264
Tænia 122
Tertians 96
Teſticles, *Vaginal Coat of* 172
Tetrapharmacum 72
Thorax 38, 162, 197, 199, 201, 236
Thrombi 196
Treacle 108
Tryphala 273
Turpentine 61, 70
Tumours 57
Tubercle 106

VOL. II.

Tacuin 228
Tabid *and* Aſthmatick Caſes 88
Tapping 155, 163
Tartar, *Oyl of* 251, 262
Tertian 271
Tendiculum 330
Teſticle 308, 313
Thorax 80, 83, 89, 168
Throat, Muſcles *of* 146
Throat, Glands *of* 147
Thaiſſer 75
Tincture *of* Gold 245
Tonſills 141, 142
Trepan 57, 85, 136, 138, 318
Treacle *of* Andromachus 209
Tree Frogs 286
Triture 212
Troches 263
Tumour 55, 159
Tumours Chryſtalline 140
Tumours *in the* Thyroidal Glands 148
Turpentine Oyl 252
Tube Optick *or* Teleſcope 236

VOL. I.

Valves 195, 231, 235

Varix & Varices 167, 184, 185, 195, 241
Varix Inguinis 168
Vaginal 169, 173, 271
Vapours 263
Vena Medinenſis 50, 51
Vertigo 163
Vertebræ 37
Vomit 74
Ulcers 22 106, 306
Unguentum Ægyptiacum 64
Urine 249, 286
Uſtion 47
Uvea 43

VOL. II.

Vagina 180, 181, 355
Vaginal Coats 309, 311, 312
Valve 97
Varix 39
Vapours 137
Ventricles 90, 140
Vena Medinenſis 54
Venereal Diſtempers 85
Venereal Diſeaſe 353
Vein Jugular 158
Veſiculæ Seminales 393
Vertigo 138, 251
Vipers 246
Virga, *Ulcer of* 353
Virga 394
Viſcera 157, 159, 161
Vomits 52
Ulcer 151
Umbilical Veſſels 310
Unction 370, 375, 381, 382, 384
Urine 105, 226
Uſtion 132
Urethra 354, 390, 392
Uterus 91, 151, 152, 264, 305, 310, 311, 312
Uvula 144, 367, 373

VOL. I.

Wax 65
Wine 133
Wind 267
Women, &c. 262
Wormwood 25
Wounds 140
Worms 112, 121

VOL. II.

Waſhes 280
Waters Mineral 212, 297
Water *from* Metals 252
Water Ice 197
Warts 39, 312
Worms 99, 100
Wenns 310
Weezels Blood 284
Whalebone 288
Women *pregnant* 288
Wound *in the Cheſt*, 315

FINIS.